

Bible
Gothic
1882

(Clarendon Press Series)

Bible Gothic
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THE
GOSPEL OF SAINT MARK
IN GOTHIC

ACCORDING TO THE TRANSLATION MADE BY
WULFILA

IN THE FOURTH CENTURY

*EDITED, WITH A GRAMMATICAL INTRODUCTION
AND GLOSSARIAL INDEX*

BY THE

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GOSPEL OF SAINT MARK
IN GOTHIC

SKEAT

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PREFACE.

THE following pages are intended to serve as a Gothic Primer, and to introduce the beginner to fuller and more complete works upon the subject. There is no lack of good editions in German, such as those by Gabelentz and Löbe, Massmann, and Stamm (as revised by Heyne). The price of the last of these is so moderate as to render it unnecessary to reprint all the fragments of the extant Gothic literature; but it appeared to be desirable to select a certain portion of it, which might be explained, by the help of notes, glossary, and grammar, for the benefit of English readers. As the best MS. contains the four gospels only, the choice was practically limited to one of these; and the gospel of St. Mark was chosen, because it is the least mutilated. Of the other gospels, whole chapters are wanting, but the missing portions of St. Mark are comparatively small, viz. vi. 30-53, xii. 38-xiii. 16, xiii. 29-xiv. 4, xiv. 16-41, and xvi. 12-20, amounting to not more than 95 verses.

The notes call attention to such difficulties of construction as are most likely to cause perplexity. The glossary not only explains all the words occurring in St. Mark's gospel, but is extended so as to contain all the more important words of the language, especially such as are most required by the student of English etymology. The introduction gives all necessary elementary information concerning the MS., the author, and the sources of the alphabet; with some account

of the pronunciation, phonology, and grammar. Numerous references to the text have been introduced into the grammar, and several remarks are made relative to points of philological interest. The student who has already some knowledge of Middle English and Anglo-Saxon will not experience much difficulty in gaining, in a short time, some elementary and very useful knowledge of Gothic. A study of this language is absolutely indispensable for the student of Teutonic philology, and the number of points of English etymology which cannot be fully understood without it, is surprisingly large. A knowledge of Gothic ought to be as common among Englishmen as it is now rare; and I trust, for the sake of English scholarship, that the present attempt to smooth the way for those who wish to understand more about the formation of the Teutonic part of our own language, may meet with some success.

The Glossarial Index, which I have carefully revised, was almost wholly written by my eldest daughter. For several hints as to the phonology I am indebted to Mr. Sweet.

A more complete Glossary, with references to *all* the extant writings of Wulfila, was published for the Philological Society by Asher and Co. in 1868, and was written by myself. It is remarkable that no glossary or grammar of Gothic has ever appeared with explanations *in English*, except that volume and the present one.

INTRODUCTION.

§ I. THE language in which the text of St. Mark's Gospel, as here printed, was originally written, is commonly called 'Mæso-Gothic;' or, as no confusion with any other Gothic dialect can arise—for no remains of other dialects are extant—it is often called by the simpler and sufficient name of 'Gothic.' The Goths consisted of numerous tribes, the most important being the Ostro-Goths or Eastern Goths, and the Visigoths (Wisigoths) or Western Goths, who, at the beginning of the fourth century, occupied the country to the north of the Danube, then called Dacia, but now Wallachia. Some of the Visigoths, who had been converted to Christianity and experienced persecution on account of their religion, were allowed to cross the Danube into Mœsia, the modern Bulgaria, before A. D. 337; but it was not till A. D. 376 that vast numbers of them, amounting to nearly a million of people of all ages and of both sexes, were permitted by the emperor Valens to establish themselves in that province. The cause which drove them to implore the Emperor's protection was their fear of the Huns, whose attacks they were unable to resist. When once firmly established in Mœsia, quarrels arose between them and the Roman empire; finally, they revolted, gained several battles against the Romans, sacked Rome under the leadership of Alaric in 410, and even extended their conquests as far as Gaul and Spain. We must therefore take 'Mæso-Gothic' to denote a dialect spoken by some of the Visigoths who

at one time were settled in Mœsia; its exact bounds are uncertain, and the fragments of it which have survived are almost all due to the writings of a celebrated Christian bishop named Wulfila¹, though he is better known as Ulphilas (or Ulfilas), a form due to a Græcised spelling.

§ 2. The parents of Wulfila were Christians, of Cappadocian origin, having been carried away as captives by the Goths in one of their raids into Asia; and it would seem that the Goths first acquired a knowledge of Christianity from their captives. Wulfila himself was born among the Goths, A. D. 311, so that Gothic was his native language; but 'he was able in after-life to speak and write both in Latin and Greek².' It was under the conduct of Wulfila, then quite a young man, that some of the Christian Goths were allowed to cross the Danube (as above stated) by the favour of Constantine. He was consecrated bishop by Eusebius of Nicomedia at the early age of thirty, A. D. 341. He was still alive when the Visigoths, under Fritigern, inflicted a crushing defeat on the forces of Valens at the great battle of Adrianople, A. D. 378; and he died at the age of seventy, A. D. 381³. Little more is known about his life, except that he adopted the Arian heresy, which doubtless exposed him to attacks from the followers of Athanasius.

§ 3. The industry of Wulfila has conferred one of the

¹ *Wulfila* means 'little wolf,' and is the diminutive of *wulfs*, a wolf, formed like *magula*, a little boy, from *magus*, a boy. The actual spelling *Wulfila* occurs in Jornandes, as cited by Gibbon, *Decline and Fall of the Roman Empire*, c. xxxvii, note.

² Max Müller, *Lectures on Language*, vol. i. lect. 5; see, in particular, his quotation from Auxentius, in note 11.

³ The three dates, of Wulfila's birth, consecration, and death, in 311, 341, and 381, are easily remembered. Waitz gives 388 as the year of his death; but this seems to be wrong.

highest benefits upon philology, whilst at the same time it did excellent service in the cause of religion. He conceived the bold idea of translating the scriptures into the 'vulgar tongue,' and actually succeeded in this important task. He translated the whole of the Old Testament, with the exception of the Book of Kings, from the Greek (Septuagint) version, and the whole of the New Testament from a Greek version closely resembling that from which our own 'authorised version' was made. It is much to be regretted that only fragments of his work have come down to us in various imperfect MSS. ; but to possess even these fragments is a very great gain.

§ 4. The most important of these MSS. is not contemporary with the author, but is a good and early copy written in the sixth century, and known as the Codex Argenteus, or 'Silver manuscript,' being written chiefly in letters of silver, occasionally of gold, upon a parchment stained so as to present a rich mulberry-tinted colour. It was taken from Prague by the Swedes in 1648, and is now carefully preserved at Upsal. This MS. is imperfect, but contains large portions of the Gospels, and is the one upon which the text here printed is founded. A most carefully printed copy of it was edited by Uppström, and published at Upsal, 1854-1857. It represents the MS. just as it stands, being printed line for line in double columns; and it is to this edition that nearly all the other numerous editions are most indebted. The best modern edition is, upon the whole, that by Stamm and Heyne, which I have closely followed.

§ 5. Other MSS. are extant at Wolfenbüttel, Milan,

¹ The title is—Friedrich Ludwig Stamm's *Ulfilas, oder die uns erhaltenen Denkmäler der gothischen Sprache . . . Neu herausgegeben von Dr. Moritz Heyne. Siebente Auflage. Paderborn, 1878.*

Vienna, and Rome, and preserve various fragments of the same translation. In this way we possess fragments of Genesis, Ezra, Nehemiah, the four Gospels, and parts of many of St. Paul's epistles. In the same language are also found an explanation or commentary upon a part of the Gospel of St. John, entitled by Massmann *Skeireins aiwaggeljons thairh Johannen* (explanation of the gospel by John), some title-deeds to property, found at Naples and Arezzo, and a fragment of a calendar. Some have attributed to Wulfila the authorship of the above commentary; but there is no proof that it is his. The other documents are of little consequence.

§ 6. For further information about Wulfila, see Max Müller, *Lectures on the Science of Language*, vol. i. lect. 5, which should by all means be consulted; Gibbon's *Decline and Fall of the Roman Empire*, capp. 26 and 37; cap. 7 of the preface to Bosworth's *Anglo-Saxon Dictionary*, London, 1838; Waitz, *Ueber das Leben und die Lehre des Ulfila*, Hannover, 1840; Bessell, *Ueber das Leben des Ulfila*, Göttingen, 1860; and the various editions of Wulfila's translation. In the introduction to my *Mæso-Gothic Glossary* (Asher & Co., 1868), I give an account of all the MSS. and editions. The best editions are the following. *Ulfilas*, by Gabelentz and Löbe, 2 vols. 4to., Lipsiæ, 1836-1843; a very complete work, with a full Glossary, Grammar, &c. *Ulfilas, Urschrift, Grammatik und Wörterbuch*; by I. Guggenigl, Passau, 1849, 1856. *Ulfilas*; by H. F. Massmann, Stuttgart, 1857. *Vulfila*; by E. Bernhardt, Halle, 1876. The edition by Stamm and Heyne has been already mentioned. One excellent feature of Massmann's edition is that it gives, not only the Gothic text, but also the Greek and Latin texts of the gospels and epistles, in parallel columns. Another very useful volume is 'The Gothic and Anglo-Saxon

Gospels, in parallel columns with the versions of Wycliffe and Tyndale; by the Rev. J. Bosworth, D.D. and G. Waring, M.A.; London, 1865.' A handsome quarto edition of the four Gospels, which had been prepared by Dr. Eric Benzelius, was published by Lye at Oxford in 1750¹; it was printed at the Clarendon Press with the 'Gothic' type which Junius presented to the University of Oxford after it had been employed for his own edition, published at Dordrecht in 1665. This type, in which the letters of the Gothic alphabet are closely imitated, is still preserved, and I am enabled by means of it, to give the specimens on pp. xviii. and xxi.

§ 7. It is highly probable that Wulfila himself is to be credited with the invention of the so-called Gothic alphabet. It has long been observed that the alphabet is a compound one, being imitated partly from the Greek and partly from the Latin alphabet; but some uncertainty has existed as to the exact history of a few of the letters. The late publications of the Palæographical Society have enabled me, as I believe, to illustrate this matter in a very simple manner. If it be the case that the Gothic alphabet was thus compounded of two others, it would obviously be a great gain to find *bilingual* MSS. exhibiting the exact form of the Greek and Latin letters *at the same moment of time*. A few such exist, one of them being the well-known Codex Bezzæ at Cambridge, a MS. of the sixth century, exemplified in plates 14 and 15 of the Palæographic Society's facsimiles. Another is a MS. of the Acts of the Apostles, of the seventh century, known as MS. Laud 35, and preserved in the Bodleian Library at Oxford. There is a beautiful facsimile of a page of this MS. in plate 80 of the same series;

¹ Though this book is generally said to be out of print, I am told that three copies of it still remain at Oxford.

and a fair imitation of it at the top of plate 10 in Westwood's *Palæographia Sacra Pictoria*. When this plate 80 was first published in 1877, I well remember that, at the very first glance, it occurred to me that the letters presented an extraordinary resemblance to those of the *Codex Argenteus*, not merely in shape, but in actual size. On a closer examination, I found that the plate contained all the Gothic letters but one, viz. *o*; and it was at once obvious that the Gothic letters denoted in this edition by *a, b, g, d, e, z, th, i, k, l, m, n, p, t, w, ch*, and *hw*, corresponded to the Greek capital letters A, B, Γ, Δ, E, Z, Φ, I, K, Λ, M, N, Π, T, Υ, X, and Θ respectively; whilst the Gothic *kw, h, j, u, r, s*, and *f* corresponded to the Latin capital letters U, H, G, U inverted, R, S, and F respectively. In order to enable the reader to see this for himself, I have prepared the illustrative diagram printed upon the opposite page, which I now proceed to explain. Line 1 contains the Gothic letters, copied from the facsimile of a page of the *Codex Argenteus* given in Plate 118 of the *Palæographic Society*, and marked 'Gothic Gospels.—(6th cent.) Upsala, Univ. Lib. Cod. Argent.' It will be understood that the written letters of the codex are not all precisely alike, but it will be found that the letter *a* in my illustration agrees exactly with *one* of the examples of the letter *a* in Plate 118; and so of the other letters. Line 2 contains Greek letters, copied from Plate 80, column 2, in which again, though the letters are of variable size, I have exactly copied the best example of each letter. Lastly, line 3 contains Latin letters, copied from Plate 80, column 1. The similarity is sufficiently close in every instance, and any dissimilarity may be readily accounted for by the slight difference in the date of the MSS. If we had more numerous Greek and Latin bilingual MSS. of an early date, it is probable that all dissimilarity, such as now appears in the

I. Gothic.

Λ Β Γ Δ Ε Ƶ Ζ Η Ψ Ι Κ Λ Μ
 a b g d e kw z h th i k l m

II. Greek.

Α Β Γ Δ Ε · Ζ · Φ Ι Κ Λ Μ
 α β γ δ ε ξ φ ι κ λ μ

III. Latin.

· · · · · Ƶ · Η · · · · ·
 u h
 u h

I. Gothic.

Ν Γ Η Π Κ Σ Τ Υ Ʊ Χ Θ Ʒ
 n j u p r s t w f ch hw o

II. Greek.

Ν · · Π · · Τ Υ · Χ Θ ·
 ν π τ υ χ θ

III. Latin.

· Ɔ η · ρ ϑ · · Ʊ · · Ϸ
 g u (inverted) r s f

*IV. Gk. ou.
 inverted.*

case of *a* and *d*, would disappear. We can, moreover, easily see how the Gothic alphabet was formed. Letters were first selected from the Greek alphabet, as far as seemed advisable; and, where no good representatives of the Gothic sounds appeared in that alphabet, Latin letters were added. In selecting Greek letters, Wulfila (if we may suppose the scheme to be his) had no difficulty with *a, b, g, d, e, z, i, k, l, m, n, p, t*; but the rest require a word of comment. *Ch* is not a true Gothic letter, being only used in the word *Χριστός* (Christ); hence the Greek *χ*, not being otherwise wanted, was at once adopted. Next *h* and *f*, not being represented in Greek, were taken from Latin. The Greek *φ*¹ and *θ*, having (apparently) no exact Gothic values, were arbitrarily chosen to stand for *th* and *hw*; and it is remarkable that *θ* was purposely dissociated from *th*, as if to mark more plainly some difference between them. The writer's choice of the Latin R and S instead of the Greek letters, need not surprise us; for both the Greek symbols are ambiguous. The Greek P (*ρ*) might be mistaken for the Latin P (*ρ*); whilst the Greek C (*ς*) might be mistaken for the Latin C (*c*). As he had taken the Greek Γ for his *g*, he of course took the Latin G for the nearly related sound of *j* (German *j*, English *y*). It is difficult to see why the Latin *u* was taken to represent the Gothic *kw*, but the identity of the letters cannot be doubted. This decision led to the curious device of gaining a new symbol for *u* by *inverting* the Latin letter; whilst the Greek *υ* (*Υ*) being thus set free, was adopted for the Gothic *w*.

We have now seen the origin of all the letters except that

¹ The Gothic *th* is *φ*, not *ψ*; the latter was widely spread at the top, and had straight sides. The question is settled by comparing other Gothic MSS. In one of the Milan MSS., the *φ* is quite distinct, and closed at the top. See the plate in Gabelentz and Löbe.

of the Gothic *o*. For this we should have expected that Wulfila would have chosen either the Gk. *omicron* (identical in form with the Latin *O*) or the Gk. *omega*. Some have indeed supposed that the Gothic *o* is, in fact, the latter, but a glance at the facsimiles will dispel that illusion; for the Gk. *omega* was not, at that time, written like our modern printed Ω , but was merely a magnified ω , a sort of *rounded W*. It seems to me clear that, being dissatisfied with *o* and ω , the writer had recourse once more to the principle of inversion, and chose for this purpose the symbol 8, well known as a contraction for *ov*, and originally due to placing *v* above *o*. The last symbol in my illustration is not a good example, but was the best I could find among the Society's facsimiles; it occurs several times in Plate 27, my example being taken from l. 14 of the first column. This Plate 27 represents a page of a Greek Evangelistarium (MS. Harl. 5598 in the British Museum), written A.D. 995. Considering the great difference in the date, the resemblance is, I think, sufficient. Other examples of this symbol may be found in l. 14, col. 2, of the same plate; and I have since found another in l. 28 of Plate 84, the likeness of which to the Gothic symbol is *perfect*, though the MS. was not written till A.D. 1111. It seems to me that, thanks to the Palæographical Society, the history of the Gothic alphabet may be considered as settled.

§ 8. It so happens that Plate 118, exhibiting a specimen-page of the Codex Argenteus, contains a brief extract from St. Mark's Gospel, c. vii. vv. 3-7. By way of further illustration, I now give the words of c. vii. v. 6 (see p. 16) *exactly as they are written* in the MS., using the Gothic types above referred to. The extract necessarily includes the last word (*hlaiƿ*) of v. 5, and the first word (*Ith*) of v. 7. The word *hairto* is divided between the *r* and *l*.

hlaif. iþ is andhafgands uaf
 an im. þatei waila praufetida
 esaias bi izwis þans liutans
 swe gameliþ ist. so managei
 wairilom mik sweraif. iþ hair
 to ize fairra habaif sik mis. iþ

Now if we substitute Greek and Roman letters for the above (with the exception only of the Gothic *o*, which is retained), we shall find, even though the ordinary modern type be employed, a striking resemblance. The following is the result of the experiment.

HLAIF · IΦ IS ANΔHAFGANΔS UAΦ
 ΔN IM · ΦATEI YAIΛA ΠPAUFETIDA
 ESAIAS BI IZYIS ΦANS ΛIUTANS
 SYE GAMELIΦ IST · SX MANAGEI
 YAIRIΛXΜ MIK SYEPAIΦ · IΦ HAIR
 TX IZE FAIRRA HABAIΦ SIK MIS · IΦ

With the transliteration which I have adopted this becomes :—

hlaif. Ith is andhafjands kwath
 du im. thatei waila praufetida
 Esaias bi izwis thans liutans
 swe gamelith ist, so managei
 wairilom mik sweraith, ith hair-
 to ize fairra habaith sik mis. Ith

The corresponding modern English is, literally, as follows:—loaf. But he answering quoth to them, that well

prophesied Isaiah by¹ you the deceivers, so² spoken is: the multitude with-lips me honour, but (the) heart of-them far hath itself from-me. But—.

For a further account of the letters, see the explanation of the Alphabet on p. xxi.

§ 9. The resemblance of Gothic words to English is often striking. In the above brief extract we may notice *hlaif*, loaf; *kwath*, quoth; *waila*, well; *managei*, many; *fairra*, far. This leads us to a consideration of the position of Gothic among the Aryan languages.

Its close affinity with English and Dutch is not to be mistaken, and it evidently belongs to the Low-German division of the Teutonic dialects. In Dr. Morris's Historical Outlines of English Accidence, p. 4, we are told that 'the Teutonic dialects may be arranged in three groups or subdivisions: (1) the Low-German; (2) the Scandinavian; (3) the High-German.' Of these, the first includes Gothic, English,³ Frisian, Dutch, Flemish, and Old Saxon (the language of the Heliand); the second includes Icelandic, Swedish, Danish, and Norwegian; and the last includes only the language usually known by the simpler name of German. Morris describes Gothic as 'the oldest and most primitive of the Teutonic dialects, of which any remains are known; spoken by the Eastern and Western Goths who occupied the province of Dacia, whence they made incursions into Asia, Galatia, and Cappadocia.' It seems necessary to add that Wulfila has only preserved for us specimens of the language of the *Western* Goths, though that

¹ I. e. concerning.

² I. e. as.

³ Dr. Morris puts English the *sixth* in the list; it may just as well come *second*, considering its importance and the antiquity of some of its remains.

of the Eastern Goths was doubtless very similar; also that the Western Goths were allowed by Valens to cross over the Danube into Moesia, at a time when the Eastern Goths remained behind. Morris proceeds to call attention to the marked distinction between German and all other Teutonic languages as regards the use of many consonants. 'Thus a *d* in English corresponds to a *t* in German, as *dance* and *tanz*; *day* and *tag*; *deep* and *tief*; *drink* and *trink*.' But there is no such difference between English and Gothic, which has *dag-s* for *day*; *diup-s* for *deep*; and *drigkan* (i. e. *drinkan*) for *to drink*. Still more curious is the resemblance between Gothic and English in certain phrases, such as *Ik im thata daur*, I am that (the) door; *hardu ist thata waurd*, hard is that word; *hweitos swe snaiws*, white as snow. It follows that the acquirement of some knowledge of Gothic is, for an Englishman, rather an easy matter; and, considering the great philological importance of the language, especially in matters of etymology and phonetic change, few linguistic studies are more remunerative. It may, however, be here remarked that many English words have substituted *r* for a more primitive *s*, which the Gothic has retained; good examples appear in the words *auso*, an ear; *basi*, a berry; *hausjan*, to hear; *hazjan* (for *hasjan*), answering to Chaucer's *herien*, to praise; *laisjan*, answering to A.S. *lêran*, M.E. *leren*, to teach; *wasjan*, to clothe, allied to E. *wear*.

GRAMMAR.

§ 10. THE ALPHABET.

It has already been shown that the forms of the Gothic letters were imitated from various letters of the Greek and Latin alphabets. We also find that the Gothic letters were

used (as in Greek) with a numerical value; this enables us to determine their alphabetical order. Some of the letters are variously represented by modern editors, as will be explained presently. The following is a table of the characters (col. 1); with their equivalents in the editions (col. 2); their originals (col. 3); and their numerical values (col. 4).

1.	2.	3.	4.	1.	2.	3.	4.
Ἀ	a	A	1	Ν	n	Ν	50
Β	b	B	2	Ϛ	j (y)	G*	60
Γ	g	Γ	3	η	u	U*†	70
Δ	d	Δ	4	Π	p	Π	80
Ε	e	E	5	Ϛ	r	R*	100
U	kw (kv, q)	U*	6	S	s	S*	200
Z	z	Z	7	T	t	T	300
h	h	H*	8	Υ	w (v), y	Υ	400
ψ	th (þ)	Φ	9	F	f	F*	500
Ii	i	I	10	X	ch (x)	X	600
K	k	K	20	⊙	hw (hv, w, wh)	⊙	700
Λ	l	Λ	30	Ϛ	o	Υ†	800
M	m	M	40				

Remarks. Col. 1. The symbol *i* is only used when the vowel begins a word or a syllable. This use is peculiar to Gothic.

Col. 2. German editors write *v* for *w*, and consequently *kw*, *hw*, for *kw*, *hw*. For *kw* some (including Stamm) write *q*, in order to obtain a symbol expressed by a *single* character.

For *th*, many editors use the thorn-letter (*þ*). Here again, the object is to obtain a single character; and there is a faint objection to the use of *th* from the fact that a few words contain *t* and *h* (separate letters) in juxta-position. Examples of this are seen in *athabaidedun* (10. 35),¹ *athafjan* (15. 36), *athaihait* (3. 13); but an extremely slight acquaintance with the language will enable any reader to recognise in such

¹ See note 1 on p. xxxix.

words the fact that *at-* is the usual prefix. Englishmen are quite accustomed to this second signification of *th*, as e. g. in *malthouse*, *left-handed*, and *Greatheart*.

For *j*, Dr. Bosworth and Mr. Cockayne write *y*, which certainly expresses the sound; but this English symbol has been so little used for the purpose that the German *j* is perhaps better. Added to which, the letter *y* is required to express the Gothic Ψ when it occurs, in a few rare instances, as a *vowel*. Examples are seen in *Tyre* (7. 24), *spyreidans* (8. 8), *Iairusaulyma* (11. 11).

For *ch*, some write *x*, as being a *single* symbol.

For *hw* Gabelentz writes *w*, as being a *single* symbol; but this is very unsatisfactory. Dr. Bosworth writes *wh*, as in modern English, but it is far better to use the A.S. *hw*, with which we may compare the Icelandic and Swedish *hv*. His sole objection to the use of *hw* is that *h* and *w* are separate letters in the word *hwssopo*, *hysso*; but as (in common with the German editors) I denote the vowel-sound of Ψ by *y*, and write *hysso*, this objection altogether disappears.

The system of transliteration adopted in this book, and in my *Mæso-Gothic Glossary* (1868), precisely agrees with that adopted by Massmann, except in the use of *w*, *hw*, and *kw* for his *v*, *hv*, and *kv*. This one change was worth making, for *w*, *hw*, and *kw* represent the probable sound of the Gothic letters.

Col. 3. The letters in this column are Greek capital letters, with the exception of those marked *, which are Latin. Of the 25 Gothic letters, 18 are Greek, and 7 are Latin. The symbols for *kw*, *th*, *hw* are arbitrarily chosen, and have purely conventional values. The Gothic \mathfrak{h} obviously answers rather to the form of \mathfrak{h} than of \mathfrak{H} . The symbols for *u* and *o*, marked † above, are purposely *inverted*, as if to mark some slight difference in the sound.

Col. 4. We have examples of the *numerical* use of the symbols in Mark iv. 8, where $\cdot\mathfrak{l}$ stands for 30, $\cdot\mathfrak{j}$ for 60, and $\cdot\mathfrak{r}$ for 100. The number 90 was denoted by a symbol resembling the Greek *koppa*, like the sign for *kw* with the second stroke lengthened; and 900 by a sign resembling a barbed arrow-head, which took the place of the Greek *sampi*.

SOUNDS.

§ II. VOWELS.

The exact sounds of all the Gothic vowels and diphthongs are not known with absolute certainty; but from observation of the Gothic spelling of Greek and Latin words and by

help of comparative philology their approximate values have been sufficiently ascertained. An account of them may be found in Mr. Ellis's *Early English Pronunciation*, p. 561, which is based upon the researches of Grimm, Rapp, Gabelentz and Löbe, and Weingärtner; but this account does not take into consideration the varying values of *ai* and *au*, as pointed out by Grimm, nor the probable variation in the sounds of *b* and *d*. I have therefore preferred to follow the account in the excellent *Gotische Grammatik* by W. Braune (Halle, Niemeyer, 1880). The following are the most probable values of the Gothic vowels and diphthongs, with examples, and key-words from English, German, and French.

VOWELS.	KEY-WORDS.	EXAMPLES.
a	as in man (German)	hana (<i>a cock</i>).

Note. This vowel is very common, and is generally *short*. But in a very few cases it is *long*, and has then the full sound of *a* in *father*. The only instances in St. Mark's Gospel which I have noticed are the following: *brāhtedun* (put for *branhtedun**), 11. 7, 12. 4, 15. 1; *gafāhith* (put for *gafanhith**), 9. 18; *faurahāh* (put for *faurahanh**), 15. 38; *spaiikulātur*, 6. 27; and the proper name *Peilātus*.

ai (<i>long</i>)	as i in	bite	bait (<i>I bit</i>).
ai (<i>short</i>)	„ e „	there	bairan (<i>to bear</i>).

Note. The usual and normal sound is the *long* sound, sometimes written *ái* to distinguish from the other, though there are no accents in the MSS. The *short* sound occurs in the *first* syllable of reduplicated verbs, as *hai-hald*, I held (*pronounced* hay-hald, with the accent on the second syllable), or is otherwise due to 'breaking,' explained below (§ 13, group 2), and only occurs when the following letter is *r* or *h* (or *hw*). The occurrence of the *r* or *h* is accordingly the simplest test for it, but there are a very few exceptions, only to be explained by etymology. Examples of the long *ai* before *h* occur in *aihtedun*, 12. 23; *haihamma*, 9. 47; and before *r* in *air* (*pronounced* as E. *ire*), 1. 35.

au (<i>long</i>)	as ou in	house	kaus (<i>I chose</i>).
au (<i>short</i>)	„ o „	fore	faura (<i>before</i>).

Note. The normal sound is the *long* sound, sometimes written *äu*. The short sound is due to 'breaking' (see above) before *r* and *h* (or *hw*). The exceptions in the latter case are very rare; but we may notice the long *au* in *gaur̥s*, 3. 5, *hauh*, 9. 2 (A. S. *hēah*), *bi-tauh*, 6. 6, *us-tauh*, 1. 12.

VOWELS.		KEY-WORDS.	EXAMPLES.
e	as ey in	they	wesun (<i>were</i>).
ei	„ e „	eve	weis (<i>we</i>).
i	„ i „	fill ¹	ist (<i>is</i>).
iu	$\left\{ \begin{array}{l} \text{as e in eve, closely followed} \\ \text{by u in full; the stress being} \\ \text{on i.} \end{array} \right\}$		niun (<i>nine</i>).
o	as o in	home	fotus (<i>fool</i>).
u	„ ou „	full ¹	sunus (<i>son</i>).
y	„ i „	fill	Tyra (<i>Tyre</i>).

The last of these is not a true Gothic letter, being only used in Greek words, where it takes the place of Gk. *v*. *Tyra* occurs in 3. 8.

The following is an *approximate* table of sounds for those who are acquainted only with English pronunciation. The pronunciation given in parentheses is the nearest that can be expressed in English letters as pronounced in Southern English.

a	as in	ask (short)	hana (hähnäh).
ai (<i>long</i>)	as i in	bite	bait (bite).
ai (<i>short</i>)	„ a „	bare	bairan (bare-ähn).
au (<i>long</i>)	„ ou „	house	kaus (kouse).
au (<i>short</i>)	„ o „	fore	faura (for-äh).
e	„ a „	fate	wesun (way-söön).
ei	„ e „	eve	weis (weece).
i	„ i „	fill	ist (ist).

¹ *I* and *u* are usually *short*; in a few cases they are *long*; see § 13 below, pp. xxix. and xxx.

VOWELS.		KEY-WORDS.	EXAMPLES.
iu	<i>as ehu in</i>	Jehu (<i>nearly</i>) ¹	niun (<i>nee'-öön</i>).
o	„ o „	home	fotus (<i>foa-töös</i>).
u	„ u „	full	sunus (<i>söö-nöös</i>)
y	„ i „	fill	Tyra (<i>Tirräh</i>).

Stress. The stress or accent falls upon the vowel or diphthong of the syllable which contains the root of the word. In the opening verses of St. Mark's Gospel we may notice *anastódeins, gamélilh, insándja, méinana, wópjandins, usiddjedun.*

§ 12. CONSONANTS.

b at the beginning of a word, or when occurring as the latter of two consonants, has the sound of Eng. *b*, as in *beitan*, to bite, *arbi*, heritage. But when it occurs after a vowel (especially if between two vowels) it most likely had the sound of *v*. For example, the pl. of *hlaifs*, a loaf, is *hlaiþos*; cf. E. *loaves* as the pl. of *loaf*. Other examples occur in the weak adj. *liuba*, dear (allied to E. *lief*, comp. *liever*), *graban*, to dig (E. *grave*), *haban*, to have, *liban*, to live, *biraubon*, to bereave, *sibun*, seven, *skaban*, to shave; so also *gebum*, we gave, pl. of *gaf*, I gave.

ch is a foreign (Greek) letter, only occurring in the word *Christus*, Christ. We may pronounce it with the *k*-sound, as in English.

d at the beginning of a word, or when occurring as the latter of two consonants, has the sound of the Eng. *d*, as in *daur*, door, *hund*, hound. But when it occurs after a vowel (especially if between two vowels), it most likely had the sound of Eng. voiced *th* in *thou*. For example, the gen. of

¹ Rather as *Jé-u*, without any sound of *h* or *y* between the two vowels. The sound of *ew* in *dew* would put the stress on the wrong vowel.

haubiths, head, is *haubidis*; where the voiced *th*-sound in the genitive answers to the voiceless *th*-sound in the nominative.

g is hard as in *gate*; never soft as in *gem*.

gg is written, after the Greek fashion, for *ng*; thus *laggs*, long, is to be pronounced *langs* (with *a* as in Ger. *lang*).

gk (for which *ggk* is sometimes written) is similarly put for *nk*; as in *drigkan* or *drigghan*, to drink, which is to be pronounced *drinkan*.

h, when initial, is like E. *h* in *he*, when fully aspirated; it must also be sounded in the combinations *hl*, *hn*, *hr*. But in words like *bráhta*, he brought, the *h* has a strong guttural sound, like that of *ch* in Ger. *dach* or the Scotch *loch*.

hw is like the South Welsh *chw*, or as *wh* is sounded in Scotland and the North of England.

j is the Eng. *y* in *yet*.

kw is the Eng. *qu* in *queen*; like the A. S. *cw*.

r is the Eng. *r* in *ray*, and should be trilled.

s is generally said to be voiceless as in *sin*; never voiced, as in Eng. *as*, *is*, *rise*; and this is doubtless true in most instances. But there are obvious exceptions in such words as *dags*, *gards*, *liubs*, where it can more easily be pronounced as *z*. It readily passes into *z* between two vowels, the genitive of *dius*, a wild beast, being written *diuzis*. Compare also such spellings as *hwazuh* (compounded of *hwas* and *uh*); *thizos*, fem. of *this*, gen. of the def. article. So also in *huzds*, a hoard, *azgo*, ashes, *mizdo*, meed, *s* readily becomes *z* before *d* and *g*.

th is (probably) the Eng. voiceless *th* in *thin* in all cases, and is a very common letter, especially in the termination *-ths*, where the *s* is voiceless, and the voiced sound of *th* (as in E. *thou*) would be difficult. Moreover, it never occurs in combination with any of the voiced consonants *b*, *d*, or *g*.

In instances where the voiced sound might be expected, we find the word spelt with *d*; see remarks upon *d* above.

The remaining consonants, viz. *f, k, l, m, n, p, t, w*, and *z* present no difficulty, being pronounced as in modern English. In the combinations *wl, wr*, the *w* is to be sounded.

PHONOLOGY.

§ 13. VOWELS.

General Remarks. The general relation to each other of the Gothic vowels may be to some extent exhibited in the following scheme.

Original vowels . . .	<i>a</i>	<i>i</i>	<i>u</i>
Lengthenings . . .	<i>o, e</i>	<i>ei (ī)</i>	<i>iu (ū)</i>
Diphthongs . . .		<i>ai</i>	<i>au</i>

The vowels *i* and *u* are not always original, and in such a case they are weakened forms of the vowel *a*. This appears from the conjugation of such verbs as *bindan*, the past tense of which is *band* in the first and third person singular, whilst the plural is *bundum, bunduth, or bundun* according to the person. That the most original form of the stem¹ is *BAND*, is ascertained by comparative philology; compare, for example, the Sanskrit form *bandh*. It follows from this, that the stems *bind-* and *bund-* are weakened forms of *band-*.

The most convenient order for considering the vowel-symbols is to discuss each of the above columns separately, viz. (1) *a, o, e*; (2) *i, ei, ai*; and (3) *u, iu, au*.

Group 1. The vowels *a, o, e*.

a. This vowel, which in Gothic is usually *short*, may be considered as an original vowel, and it occurs with much

¹ By the 'stem' I meant the part of the word which is left when divested of the suffixes *-an, -um, &c.*

greater frequency than either *i* or *u*. It is extremely common in the pt. t. singular of strong verbs, as in *brak*, I broke, *gaf*, I gave, *draggk*, I drank, belonging to the conjugations numbered 3, 4, and 5 respectively; see the account of Strong Verbs in § 34, p. lviii.

The long sound of *a* is simply due to the loss of a succeeding nasal sound, as in *hāhan* (for *hanhan**, E. *hang*), to suspend; or else the word is foreign, as *spaiikulātur*.

o. This vowel, in Gothic, is *always long*, and may be considered as the usual lengthened form of *a*, and derived from it. The pt. t. of *drag-an*, to draw (from a base DRAG), is *drog*; see Strong Verbs, Conj. 2, in § 34. *Fidur-dogs*, on the fourth day, is a derivative from *fidwor*, four, and *dags*, a day. *Gibos* is the genitive of *giba*, a gift. As to the length of *o*, compare Goth. *brothar*, brother, with Lat. *frāter*, Skt. *bhrātar*. For further examples, &c., the reader may consult Helfenstein's Comparative Grammar of the Teutonic languages.

We sometimes find *u* (long) written for *o*, as in *uhtedun* for *ohtedun* (II. 32). Also, *o* is closely allied to *au*; see *au*, in **Group 3**, p. xxxi.

e. This vowel, in Gothic, is *always long*, like *o*, and it appears, in like manner, as a lengthened form of *a*, from which it is derived. Thus the plural of *ik brak*, I broke, is *weis brekum*, we broke; and of *ik gaf*, I gave, is *weis gebum*, we gave; see Strong Verbs, Conj. 3 and 4, in § 34, p. lviii. The close relationship between *o* and *e* appears again in the reduplicating verb *tek-an*, to touch, of which the pt. t. is *tai-tok*; and in other similar instances. See § 33, p. liv.

e is also closely related to Goth. *ei*, as appears from *weisum*, occurring as an occasional spelling of *wesum*, we were; &c. See *ei* in **Group 2**, p. xxix. And in at least one instance it appears as a variant of *ai*, viz. in *taihun-tehund*, written for *taihun-taihund*, a hundred.

Group 2. i. This vowel is commonly *short*, but occasionally *long*; it occurs both as an original vowel and as a weakened form of *a*. As an original (short) vowel, it is less common than *a*, but commoner than *u*. It is original in *fisks*, a fish; cf. Lat. *piscis*. Also in strong verbs belonging to Conj. 6, in which it is the fundamental vowel. As a weakened form of *a*, the short *i* is common, as in *giban*, to give, of which the pt. t. is *gaf*; and a singular instance appears in Goth. *im*, I am, as compared with E. *am*.

i is sometimes written for *ei* or *e*, in which cases it is *long*. Thus *deigan*, to knead, is once written *digan*. Again, *azitizo* occurs for *azetizo* (10. 25). Finally, *i* is the vocalised form of *j*, as in *hari*, acc. of *harjis*, an army; see Strong Nouns (A-form), p. xxxviii.

ei. This is the usual form of long *i*, and may be considered as equivalent to *î*. This appears in *dreiban*, to drive, pt. t. pl. *drib-um*, pp. *drib-ans*, from the base DRIB; see Strong Verbs, Conj. 6, in § 34, p. lviii. Thus it often corresponds etymologically with E. long *i*, as in *dreiban*, to drive, *meins*, mine, *reisan*, to rise, *eisarn*, iron. In some cases, *ei* appears as equivalent to *ji*; compare *lag-jith*, he lies, with *sok-eith*, he seeks; see Weak Verbs, Class 1 (Exception), in § 35, p. lix. Here *ei* = *î* = *ii* = *ji*. We find *e* written for *ei* in *wehsa* (8. 26); *ize* (9. 1).

ai. This diphthong is of common occurrence, and has two distinct values, long (which may be marked *ái*), and short.¹ The long *ai* (*ái*) usually arises from an original *i*, as in *draib*, I drove, pt. t. of *dreiban*, to drive, from the stem DRIB, which is retained in the pt. t. pl. *drib-um* and the pp. *drib-ans*; see Strong Verbs, Conj. 6, in § 34, p. lviii. Other

¹ Some German writers express the true diphthongs by *ái* and *áu*, and those which arise from 'breaking' by *aí* and *aú*, or simply *ai* and *au*.

examples occur in *hlaifs*, loaf, *skaidan*, to part, *mailan*, to cut, *hails*, whole, *dails*, a part, *laisjan*, to teach, &c. (The A. S. *á* generally corresponds to this diphthong, as in A. S. *stán*, a stone, Goth. *stains*; *dráf*, I drove, Goth. *draib*, as above.)

When *ái* occurs before a vowel, it passes into *aj*; thus from *bai*, both, is formed *baj-oths*, both, and from *aiws*, time, comes *ajukduths*, an age.

Breaking. The German term *brechung* (breaking) has been employed to express the fact, that when the consonants *h*, *hw*, or *r* directly succeed the *short* vowel *i* or *u*, they affect the purity of the pronunciation in such a manner as to draw the sound of *i* or *u* nearer to that of *a*, thus producing a kind of *e* or *o*. In this manner we obtain a new kind of *ai*, essentially *short*, and distinct in its origin from the true diphthong *ái*. The clearest examples occur in the conjugation of Strong Verbs (§ 34), where the vowel of the infinitive is properly *i* (as in Conj. 3, 4, 5). Thus, in Conj. 3, we have *ai* for *i* in *bair-an*, to bear, *ga-tair-an*, to tear, whilst at the same time *au* appears for *u* in the pp. *baur-ans*, *ga-taur-ans*. In Conj. 4, we have *ai* for *i* in *saihw-an*, to see, pp. *saihw-ans*. In Conj. 5, we have *ai* for *i*, and *au* for *u*, in *bairg-an*, to keep, protect, pp. *baurg-ans*; *bi-gaird-an*, to begird, pp. *bi-gaurd-ans*; *wairp-an*, to throw, pp. *waurp-ans*; *wairth-an*, to become, pp. *waurth-ans*. Compare also Goth. *wair*, a man, with Lat. *uir*. (The corresponding A. S. letter is commonly *e*, as in *beran*, to bear, *teran*, to tear, *séon*, to see, *wer*, a man; also *eo*, as in *beorgan*, to protect, *weorpan*, to throw, *weorðan*, to become.)

Group 3. u. This vowel is usually *short*, but occurs as *long* in a few instances. It is frequently a weakening of *a*, as in *bund-um*, we bound, pl. of *band*, I bound. It is less common as an original vowel than either *a* or *i*, but appears in *sunus*, a son, Sanskrit *súnu*; and it is the fundamental

vowel of Strong Verbs of Conj. 7, appearing in the pt. t. pl. and the pp. of such verbs. Examples are: *biug-an*, to bend, pp. *bug-ans*, Sanskrit *bhuj*, to bend; *giut-an*, to pour, pp. *gut-ans*, Lat. *fund-ere* (pt. t. *fud-i'*), to pour. The *u* is long in *fuls*, foul (A. S. *fúl*); *hus*, house (A. S. *hús*); *rums*, a room (A. S. *rúm*); *runa*, a mystery (A. S. *rún*); *ut*, out (A. S. *út*). Also in *skura*, a shower, storm (4. 37; A. S. *scúr*).

iu. This diphthong takes, etymologically, the place of long *u*; thus *biug-an* = A. S. *búgan*, to bend, from the base *BUG*; see above.¹ It also occurs for *iw*, the *w* being vocalised to *u*; as in *kniu*, knee, gen. *kniw-is*, base *KNIWA*.

au. This diphthong (like *ai*) is both long and short; and the long form or true diphthong may be denoted by *áu*. The long *au* or *áu* commonly arises from an original *u*, as in *kaus*, I chose, pt. t. of *kius-an*, to choose, from the base *KUS*, which is retained in the pt. t. pl. *kus-um* and the pp. *kus-ans*; see Strong Verbs, Conj. 7, in § 34, p. lviii. (It answers to A. S. *éa*, as in *céas*, I chose, pt. t. of *céosan*, to choose.)

It becomes *aw* before the vowel *i*, as in *marwi*, a maiden, gen. *mau-jos*, base *MAU-JO*; *taw-ida*, pt. t. of *tau-jan*, to do.

In a very few cases it interchanges with *o*, as in *tojis*, gen. of *taui*, a deed; *stojan*, to judge, pt. t. *stauida*.

Breaking. The short diphthong *au*, when occurring before *h*, *hw*, or *r*, is commonly due to 'breaking'; see this explained under *ai*, in **Group 2**. Thus *dauhtar*, daughter, stands for *duh-tar**; ² cf. Gk. *θυγ-άρηρ*. The occurrence of *h* or *r* after *au* is not an invariable test; for there are a few instances where *au* is then long, as in *hauhs*, high (A. S. *héah*).

¹ But corresponding A. S. words are much more commonly written with *éo*, as *céosan* (Goth. *kiusan*), *béodan* (Goth. *biudan*), &c.

² It is usual to mark with an asterisk all *theoretical* forms, such as *duhtar**.

Elision. We find occasional elisions, as in *thatist = that'ist*, short for *thata ist*, that is to say (7. 2); *nist = n'ist*, for *ni ist*, is not; *niba = n'iba*, for *ni iba*, if not, unless (3. 27). So, in the declension of the pronouns *sah* (= *sa'h = sa uh*) and *saci*, numerous elisions occur, as in the neut. *thatuh* for *thata uh*, *thatei* for *thata ei*.

Hiatus. This is not uncommon, as in *gaarman*, to pity, i. e. *ga-arman*, the vowels belonging to separate syllables (5. 19). So too *gaidreigon*, to repent (Luke 10. 13); where *ai = a-i*, two separate vowels, not a diphthong. The prefix *ga-* is so common, that no difficulty need hence arise.

§ 14. CONSONANTS.

The Gothic consonants are as follows.

Labials: *b, p, f; w; m.*

Dentals: *d, t, th; s, z; n.*

Linguals: *r, l.*

Palatal: *j.*

Gutturals: *g, k, h; kw, hw;* and the nasalised gutturals *gg* and *gk* (also written *ggk*).

According to the laws of sound-shifting usually called 'Grimm's Law,' the Aryan letters in row 1 below should correspond to the Gothic letters in row 2.

	LABIAL.	DENTAL.	GUTTURAL.
1. Aryan.	<i>b p bh</i>	<i>d t dh</i>	<i>g k gh</i>
2. Gothic.	<i>p f b</i>	<i>t th d</i>	<i>k h g</i>

To this law there are some exceptions, as below:—

Labials. *p.* There is no clear example of Aryan *b =* Goth. *p*. Gothic words beginning with *p* are very few, and of these most are borrowed from Greek. The etymology of the rest is doubtful.

f. Instead of Gothic *f*, we sometimes find *b*, as in *sibun*, seven; cf. Lat. *septem*. Gothic is sometimes uncertain in its use of *f* and *b*; thus *ik gaf*, I gave, is from *giban*, to give. The word for 'loaf' is both *hlaifs* and *hlaibs*. The pl. of *laufs*, a leaf, is *laubos* (11. 13; 13. 28). See p. xxv.

w. This letter is sometimes vocalised; *aw*, *iw*, interchange with *au*, *iu*.

Dentals. d. A Gothic *d* sometimes appears where *th* might be expected, as in *fadar*, with which compare E. *father*, Lat. *pater*. There is some fluctuation in the use of *d* and *th*; thus *daupiths*, pp. of *daupjan*, to baptise, makes the pl. *daupidai*, not *daupithai*; and the gen. of *manaseths*, the world (14. 9) is *manasedais* (John, 8. 12); see p. xxv.

t. The Aryan *t* is unchanged in the combination *st*; compare Goth. *ist*, he is, with Lat. *est*. The suffix *-ta* replaces *-da* (for ease in pronunciation) in *brah-tedun*, brought (9. 17), *thaurf-ta*, was in need (2. 25); the same substitution is common in English, as in *brough-t*, *taugh-t*.

th. The interchange of *th* with *d* is noted above. Another example occurs in *kun-tha*, pt. t. of *kunn-an*, to know; put for *kunn-da*,* Middle Eng. *coude*.

s. This sibilant sometimes supplies the place of a dental. Thus *ana-bus-ns*, a commandment (7. 8) is from *ana-biud-an*, to command. The past tense of *wait*, I know, is *wissa* (9. 6); a curious form which has resulted from *wit-da**, changed to *wit-ta** and *wista**, and finally reduced to the form *wissa* by assimilation. Lastly, *s* appears for *th* in *kwast*, thou sayest (12. 32), put for *kwath-t*.

z. We find *z* substituted for *s* between two vowels; as in *ize*, of them, gen. pl. of *is*, he. The comparative suffix of adjectives is written *-iza*, put for *-isa*. It also appears occasionally in place of *s* at the end of a word, as in *aiz* (6. 8); and before *l* in *ga-sai-zlep* (John, 11. 11).

Palatal. The 'semi-vowel' *j*, as it is sometimes called, is often interchanged with *i*; and *ji* with *ei* (the lengthened form of *i*); see p. xxix. At the end of a word, *i* is put for *j* without exception.

Gutturals. g, k, h. Both *g* and *k* become *h* before a *t*

following, in derivative words. Thus from *mag-an*, to be able, comes *mah-ts*, might; and from the strong verb *siuk-an*, to be sick (pt. t. *sauk*) comes the sb. *sauh-ts*, disease (I. 34).

kw, hw. These represent secondary sounds, due to labialised forms of *k* and *h*, so that they correspond, etymologically, to Aryan *g* and *k* respectively. Thus *kwiman*, to come, pt. t. *kwam* (from *kam**) corresponds to Sanskrit *gam*, to go; and *hwas*, who (from *has**) to Skt. *kas*, who.

gg, gk, ggk. These symbols are imitated from the Greek γγ, γκ, so that the first *g* is to be sounded as *n*. Goth. *laggs*=A.S. *lang*=E. *long*; Goth. *drigkan* or *driggkan*=A.S. *drincan*=E. *drink*; Goth. *figgrs*=E. *finger* (7. 33). It is remarkable that derivatives from these nasalised sounds are written with a simple *h*, which takes the place of *nh* by a change similar to that which puts *h* for *g* (see remarks on *g* above). Thus the pt. t. of *brigg-an*, to bring, is *brah-ta* (for *branh-ta**).

Assimilation. Assimilation is the substitution of a double consonant for two dissimilar consonants; as in the Italian *ammirare* (with *mm*) from Lat. *admirare* (with *dm*). It is not very common in Gothic, but we invariably find the prefix *us-* changed to *ur-* when an *r* follows, as in *ur-rann* (for *us-rann*) in Mark, 4. 3. The most remarkable instance of assimilation is in the case of final *h*, which before a word beginning with *th* is changed to *th*. Thus *wasuth-than* (1. 6) stands for *was-uh than*, i. e. 'and then was'; where *-uh* is an enclitic particle used like the Latin *-que*.

§ 15. SUBSTANTIVES.

Gender. There are three genders, masculine, feminine, and neuter. The gender is partly natural, as when the names of male beings are considered masculine; partly grammatical, as when *fotus*, foot, is masculine, and *handus*, hand, is feminine.

In some cases the termination is a guide to the gender;

thus nouns in *-a*, if *strong*, are feminine, if *weak*, are masculine. *Nouns such as *waurd* (word) which are destitute of an inflection in the nominative, and nouns in *-u*, as *faih-u* (fee), are neuter. Nouns in *-is* or *-eis* are masculine. Nouns in *-ei* are feminine. Nouns in *-o* are mostly feminine; but there are notable exceptions, the principal being *hairt-o* (heart), *aug-o* (eye), *aus-o* (ear), *kaurn-o* (corn), *nam-o* (name), *wat-o* (water), all neuter. See the forms of declension.

Number. There are only two numbers, singular and plural. *Dual* forms appear among the pronouns only.

Case. There are, practically, only four cases, viz. nominative, genitive, dative, and accusative. Some *vocative* forms are found, but they are merely due to the loss of the nominative suffix *-s*, in such words as have that suffix; moreover, they only appear in the singular number. In all other instances, the vocative is the same as the nominative. Examples of an *instrumental* case appear among the pronouns only.

Strong and Weak. Weak nouns are those which form their inflections with *n*, such as *han-a* (cock), gen. *han-ins*, pl. nom. *han-ans*. All others are strong.

Base. The *base* or *crude form*¹ of a substantive is the supposed original form of it, divested of the case-ending. To this base the case-ending has been added, after which the case has frequently suffered degradation, and appears in a weakened form. Thus the base *FISKA* signifies 'fish,' whence was formed the nom. *fiska-s*, afterwards contracted to *fisks*. The form of the base of a Gothic *strong* substan-

¹ Called *theme* in Helfenstein, Comparative Grammar of the Teutonic Languages. Some call it the *stem*, but it is convenient to restrict the word *stem* to the *first syllable* of a base, such as *fisk-*, to which the case-endings *appear* to be added in the paradigms of the declensions. A specific name for this first syllable is often required, and *stem* is the most convenient term for it; see the definition of 'stem' at p. xxvii.

tive can usually be determined by dropping the suffixed *-m* of the dative plural; that of a *weak* substantive by dropping the suffixed *-e* or *-o* of the genitive plural. The form of the base is important, because it is to the variation in the last letter of the base that the apparent differences of declension arise. Thus the difference between the accusative plurals *fisk-ans* and *balg-ins* is really due to the difference in the bases. The former may be considered as equivalent to *fiska-ns*, and the latter to *balgi-ns*, in which case the suffix *-ns* is really common to both. The bases of the various substantives are given below, and are printed in capital letters.

General Remarks. The following facts are worth observing.

1. Neuter substantives have the accusative and nominative alike, as in Latin and Greek, both in the singular and plural.

2. The genitive singular ends in *-s*, preceded by a vowel, a diphthong, *n*, or *r*.

3. The genitive plural ends in *-e* (*-iwe*, *-ane*, *-ne*) or in *-o* (*-ono*, *-eino*).

4. The dative plural ends in *-m*, suffixed to the base; but the final *n* of the base is dropped in weak nouns.

DECLENSIONS.

§ 16. I. Strong Declension.

There are three forms of declension, according as the base ends in *-A*, *-I*, or *-U*.

Note. There are some exceptional forms, which are best observed by practice. The following paradigms only exhibit the declensions of such words as are declined regularly.

(1) A-form.

Thus are declined masc. *fisks*, a fish (base FISKA); fem. *giba*, a gift (base GIBÂ, for which Gothic substitutes GIBO); and neut. *waurd*, a word (base WAURDA).

SINGULAR.		PLURAL.	
<i>Nom.</i>	<i>fisk-s</i>	<i>N. V.</i>	<i>fisk-os</i>
<i>Gen.</i>	<i>fisk-is</i>	<i>Gen.</i>	<i>fisk-e</i>
<i>Dat.</i>	<i>fisk-a</i>	<i>Dat.</i>	<i>fisk-am</i>
<i>Acc.</i>	<i>fisk</i>	<i>Acc.</i>	<i>fisk-ans</i>
<i>Voc.</i>	<i>fisk</i>		

So also *dags*, day, *fugls*, bird (fowl), *hlaifs*, loaf, *hunds*, hound, *laufs*, leaf, *stains*, stone, *wigs*, way, *wulfs*, wolf. *Hlaifs*, loaf, *laufs*, leaf, make the pl. *hlaibos*, *laubos*; *thius*, servant, makes the pl. *thiwos*.

SINGULAR.		PLURAL.		SINGULAR.		PLURAL.	
<i>N.A.V.</i>	<i>gib-a</i>	<i>gib-os</i>		<i>N.A.V.</i>	<i>waurd</i>	<i>waurd-a</i>	
<i>Gen.</i>	<i>gib-os</i>	<i>gib-o</i>		<i>Gen.</i>	<i>waurd-is</i>	<i>waurd-e</i>	
<i>Dat.</i>	<i>gib-ai</i>	<i>gib-om</i>		<i>Dat.</i>	<i>waurd-a</i>	<i>waurd-am</i>	

So also fem. *airtha*, earth, *hairda*, herd, *halba*, half, *saiwala*, soul; neut. *agis*, awe, *ahs*, ear of corn, *akran*, fruit, *barn*, child, *bloth*, blood, *daur*, door, *gulth*, gold, *haurn*, horn, *jer*, year, *juk*, yoke, &c.

Remarks. Masculine bases in -SA form the nom. sing. by merely dropping the final vowel of the base. Thus the base HALSA, neck, has the nom. sing. *hals* (not *halsas*); so also nom. sing. *ans*, a beam (not *ansas*).

Similarly, masc. bases in -RA merely drop the final vowel of the base; as in *wair*, a man, from the base WAIRA; *stiur*, a steer, from the base STIURA. But if another consonant precedes -r, the formation is regular, as in *akrs*, an acre or field, from the base AKRA.

Some masculines have a stem ending in -JA. The nom. sing. is formed by adding -s to the weakened stem -JI, whilst the acc. and vocative singular have the final -j vocalised to -i. Moreover, the nom. sing. suffix -jis is altered to -eis when a long syllable or more than one syllable precedes it. The plural is regular. Examples are *harjis*, an army, base HARJA,

and *hairdeis*, a herd, shepherd, base HAIRDJA ; which are thus declined.

	SINGULAR.		PLURAL.	
<i>Nom.</i>	harj- <i>is</i>	haird- <i>eis</i>	harj- <i>os</i>	hairdj- <i>os</i>
<i>Gen.</i>	harj- <i>is</i>	haird- <i>eis</i>	harj- <i>e</i>	hairdj- <i>e</i>
<i>Dat.</i>	harj- <i>a</i>	hairdj- <i>a</i>	harj- <i>am</i>	hairdj- <i>am</i>
<i>Acc.</i>	hari	haird	harj- <i>ans</i>	hairdj- <i>ans</i>
<i>Voc.</i>	hari	haird	(as nom.)	(as nom.)

Neuter bases in -JA have a similar declension, but observe the rule of making the nom. like the accusative. Hence *kuni*, kin, base KUNJA, and *andbahti*, service, base ANDBAHTJA, make the nom. and acc. sing. *kuni*, *andbahti* ; gen. *kunj-is*, *andbaht-eis*, dat. *kunj-a*, *andbahtj-a*.

So also *badi*, bed ; *nati*, net, &c.

The fem. stem THIUJÂ, a maiden, gives the nom. sing. *thiwi*. Here *thiwi* = *thiuj-*, the suffix -*á* (*o*) being dropped.

Similarly, when stems end in -WA, the *w* is vocalised to *u*. From the masc. stem THIWA, a servant, are formed nom. *thiu-s*, acc. voc. *thiu*, the gen. *thiw-is* and dat. *thiw-a* being regular. From the neut. stem KNIWA, knee, are formed nom. acc. *kniu*, gen. *kniw-is*, dat. *kniw-a*. But if a diphthong or a long vowel precedes *w*, the *w* remains ; as in masc. *saiws*, sea, acc. *saiw*, from the base SAIWA.

§ 17. I-form.

Thus are declined masc. *balgs*, bag, base BALGI ; fem. *anst*s, grace, base ANSTI. (There are no neuters.)

	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
<i>Nom.</i>	balg- <i>s</i>	balg- <i>eis</i>	anst- <i>s</i>	anst- <i>eis</i>
<i>Gen.</i>	balg- <i>is</i>	balg- <i>e</i>	anst- <i>ais</i>	anst- <i>e</i>
<i>Dat.</i>	balg- <i>a</i>	balg- <i>im</i>	anst- <i>ai</i>	anst- <i>im</i>
<i>Acc.</i>	balg	balg- <i>ins</i>	anst	anst- <i>ins</i>
<i>Voc.</i>	balg		anst	

So also masc. *arms*, arm, *barms*, bosom, *gards*, house (yard). *bruth-faths*, bridegroom ; fem. *mahts*, might, *kwens*, woman, *taikns*, token, &c.

As before, stems in -SI and -RI form the nom. sing. by merely drop-

ping the final vowel of the base. Exx. fem. *garuns*, a market-place, base GARUNSI; masc. *baur*, a child, base BAURI.

The fem. *haims*, a village, base HAIMI, forms its plural as if it belonged to the A-form. Hence the pl. *haim-os* (6. 56).¹

Other exceptional forms appear in fem. *baurgs*, a town, gen. *baurg-s*, dat. acc. *baurg*; pl. nom. acc. *baurg*, gen. *baurg-e*, dat. *baurg-im*. Observe also fem. *mitaths*, a measure, dat. *mitath* (4. 24), not *mitath-ai*; fem. *alhs*, a temple, gen. *alhs* (15. 38), dat. *alh* (12. 35); fem. *nahs*, night, dat. *naht* (4. 27), dat. pl. *nahtam* (5. 5).

§ 18. U-form.

Thus are declined masc. *sunus*, son, base SUNU; fem. *handus*, hand, base HANDU; neut. *faihu*, property (fee), base FAIHU. The feminine sbs. are declined precisely like the masculine; and the neuter sbs. only differ in the nom. and acc. singular. The plural form of neuters of this declension is not found; hence only the singular is given.

	SINGULAR.	PLURAL.	SINGULAR.
<i>Nom.</i>	sun-us	sun-jus	faih-u
<i>Gen.</i>	sun-aus	sun-iwe	faih-aus
<i>Dat.</i>	sun-au	sun-um	faih-au
<i>Acc.</i>	sun-u	sun-uns	faih-u
<i>Voc.</i>	sun-u		

So also masc. *airus*, messenger, *skadus*, shadow, *wintrus*, winter, *fotus*, foot, &c. An exceptional form appears in the acc. *handau* (7. 32), as this is really the dat. form.

§ 19. Bases in -ar.

Brothar, brother, *fadar*, father, *dauhtar*, daughter, *swistar*, sister, are declined according to the following scheme. (The Gothic for 'mother' is *aiþei*.)

¹ References such as this, between marks of parenthesis, are to the chapter and verse of *St. Mark's Gospel*, unless some other book of the Bible is distinctly mentioned.

	SINGULAR.	PLURAL.
<i>Nom.</i>	brothar	brothr-jus
<i>Gen.</i>	brothr-s	brothr-e
<i>Dat.</i>	brothr	brothr-um
<i>Acc.</i>	brothar	brothr-uns

§ 20. Bases in -nda.

From some verbs are formed substantives, which were originally present participles. Thus *gibands*, a giver, base GIBANDA, is obviously the pres. part. of *giban*, to give. A few are formed from weak verbs in *-on*, of which the most remarkable is *frijonds*, friend, originally the pres. part. of *frijon*, to love. Such sbs. are declined according to the following scheme.

<i>Nom.</i>	giband-s	giband-s
<i>Gen.</i>	giband-is	giband-e
<i>Dat.</i>	giband	giband-am
<i>Acc.</i>	giband	giband-s

So also *daupjands*, baptist, *fjands*, enemy, &c.

§ 21. II. Weak or Consonantal Declension.

In this declension, the base invariably ends in *-n*. The vocative has no peculiar form, but resembles the nominative. Typical examples are those of masc. *hana*, a cock, base HANAN; fem. *tuggo* (pronounced *tungo*), tongue, base TUGGON, and *managei*, multitude, base MANAGEIN; neut. *hairto*, heart, base HAIRTAN, and *wato*, water, base WATAN.

A. Masculine.

<i>Nom.</i>	han-a	han-ans
<i>Gen.</i>	han-ins	han-ane
<i>Dat.</i>	han-in	han-am
<i>Acc.</i>	han-an	han-ans

So also *guma*, man, *mena*, moon, *sunna*, sun, &c.

B. Feminine.

	SINGULAR.	PLURAL.
<i>Nom.</i>	tugg- <i>o</i>	tugg- <i>ons</i>
<i>Gen.</i>	tugg- <i>ons</i>	tugg- <i>ono</i>
<i>Dat.</i>	tugg- <i>on</i>	tugg- <i>om</i>
<i>Acc.</i>	tugg- <i>on</i>	tugg- <i>ons</i>
<i>Nom.</i>	manag- <i>ei</i>	manag- <i>eins</i>
<i>Gen.</i>	manag- <i>eins</i>	manag- <i>eino</i>
<i>Dat.</i>	manag- <i>ein</i>	manag- <i>eim</i>
<i>Acc.</i>	manag- <i>ein</i>	manag- <i>eins</i>

So also *gatwo*, street, *stairno*, star, &c. ; *aithei*, mother, *marei*, sea, &c.

C. Neuter.

<i>Nom. Acc.</i>	hairt- <i>o</i>	hairt- <i>ona</i>
<i>Gen.</i>	hairt- <i>ins</i>	hairt- <i>ane</i>
<i>Dat.</i>	hairt- <i>in</i>	hairt- <i>am</i>
<i>Nom. Acc.</i>	wat- <i>o</i>	wat- <i>na</i>
<i>Gen.</i>	wat- <i>ins</i>	wat- <i>ne</i>
<i>Dat.</i>	wat- <i>in</i>	wat- <i>nam</i>

Like *hairto* are declined *augo*, eye, *auso*, ear, *kaurno*, grain, &c.

Remarks. Weak substantives may generally be known by the ending of the nom. sing. in *-a*, *-o*, or *-ei*. The only exception is in the case of strong *feminine* substantives of the A-form, such as *giba*, gift; and even these may be distinguished by observing the *gender*; since all weak substantives in *-a* are masculine.

The dat. pl. *watnam* (short for *watan-am*) preserves the *n* of the base, which is lost in *hairt-am*, dat. pl. of *hairto*. There is only one other neuter sb. which is declined like *wato*, viz. *namo*, name, stem *NAMAN*; dat. pl. *nam-nam*. We also find dat. pl. *ab-nam*, from the *masculine* sb. *aba*, man.

The declension of weak substantives is, in general, very regular. The only examples of irregularity occur in the two

following words. Masc. *manna*, man, bases MAN and MANNAN, is thus declined.

	SINGULAR.	PLURAL.
<i>Nom.</i>	mann- <i>a</i>	mann- <i>ans</i> , man- <i>s</i>
<i>Gen.</i>	man- <i>s</i>	mann- <i>e</i>
<i>Dat.</i>	mann	mann- <i>am</i>
<i>Acc.</i>	mann- <i>an</i>	mann- <i>ans</i> , man- <i>s</i>

Neut. *fon*, fire, is only found in the singular (9. 22). *Nom.* and *acc.* fon; *gen.* fun-*ins*; *dat.* fun-*in* (9. 47, 49).

§ 22. ADJECTIVES.

Adjectives have three genders and two numbers, like substantives; and have also a double form of declension, strong and weak. It is important to know under what circumstances these are used.

1. The *strong* declension is employed when the adjective is used either without the definite article, or alone. So also are declined the possessive pronouns, and nearly all demonstrative pronouns, except *sama*, same, *silba*, self; all cardinal numbers; the ordinal *anthar*, second; and the words following, viz. *alls*, all, *fulls*, full, *ganohs*, enough, *halbs*, half, *midjis*, middle, *sums*, some, *swaleiks*, such.

2. The *weak* declension is used whenever the definite article is used (with or without a substantive); also for some adjectives used almost with the force of substantives, such as *unkarja*, a careless person (4. 15), *usfilma*, an amazed man (1. 22). So also the pronouns *sama*, same, *silba*, self; all ordinals, except *anthar*, second (which is strong), and *frumists*, first (both strong and weak); a few *old* superlatives, such as *aftuma*, last (10. 31), *fruma*, first (15. 42), *iftuma*, next, the morrow (11. 12); *hleiduma*, left (10. 37). So also all present participles, with the exception of the nom. sing., which often has the strong form.

§ 23. I. STRONG DECLENSION.

A-form.

Blind-s, blind, base BLINDA, is thus declined.

	SINGULAR.		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	blind- <i>s</i>	blind- <i>a</i>	blind, blind- <i>ata</i>
<i>Gen.</i>	blind- <i>is</i>	blind- <i>aizos</i>	blind- <i>is</i>
<i>Dat.</i>	blind- <i>amma</i>	blind- <i>ai</i>	blind- <i>amma</i>
<i>Acc.</i>	blind- <i>ana</i>	blind- <i>a</i>	blind, blind- <i>ata</i>
	PLURAL.		
<i>Nom.</i>	blind- <i>ai</i>	blind- <i>os</i>	blind- <i>a</i>
<i>Gen.</i>	blind- <i>aize</i>	blind- <i>aizo</i>	blind- <i>aize</i>
<i>Dat.</i>	blind- <i>aim</i>	blind- <i>aim</i>	blind- <i>aim</i>
<i>Acc.</i>	blind- <i>ans</i>	blind- <i>os</i>	blind- <i>a</i>

Bases in -JA show similar forms; Exx. *midj-aim*, dat. pl. (9. 36); *unsibj-aim*, dat. pl. (15. 28); *airzj-ai*, nom. pl. (12. 24). So also bases in -WA, as *faw-aim*, dat. pl. (6 5); *kwiw-aize*, gen. pl. (12. 27), from the nom. sing. masc. *kwiu-s*, where the *w* is vocalised to *u*. *Th* and *f* pass into *d* and *b*; thus the gen. of *froths*, wise, is *frod-is*; and that of *liufs*, dear, is *liub-is*.

§ 24. I-form.

There are but slight traces of bases in -I, but we may notice *gamainj-aim*, dat. pl. (7. 2) from the base GAMAINI; *authj-ana*, acc. sing. masc. (1. 35), from the base AUTHI. Here, as usual, *i* becomes *j* before another vowel.

§ 25. U-form.

Hardu-s, hard, base HARDU, is thus declined.

	SINGULAR.		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	hard- <i>us</i>	hard- <i>us</i>	hard- <i>u</i> , hardj- <i>ata</i>
<i>Gen.</i>	hardj- <i>is</i>	hardj- <i>aizos</i>	hardj- <i>is</i>
<i>Dat.</i>	hardj- <i>amma</i>	hardj- <i>ai</i>	hardj- <i>amma</i>
<i>Acc.</i>	hardj- <i>ana</i>	hardj- <i>a</i>	hard- <i>u</i> , hardj- <i>ata</i>

The plural is *hardj-ai*, *-os*, *-a*; &c.

This resembles *blinds* except in the nominative, in the acc. neuter, and in the introduction of the *j*.

Not many adjectives are of this form; we may note *aglu*, nom. sing. neut. (10. 24); *thlakwus*, nom. sing. masc. (13. 28); *manwjata*, acc. sing. neut. (14. 15).

§ 26. II. WEAK DECLENSION.

This declension agrees with that of the three substantives *hana* (masc.), *tuggo* (fem.), and *hairto* (neut.); see § 21, p. xl. Hence it is as follows. *Sa blinda*, the blind; used with the article.

SINGULAR.			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	<i>blind-a</i>	<i>blind-o</i>	<i>blind-o</i>
<i>Gen.</i>	<i>blind-ins</i>	<i>blind-ons</i>	<i>blind-ins</i>
<i>Dat.</i>	<i>blind-in</i>	<i>blind-on</i>	<i>blind-in</i>
<i>Acc.</i>	<i>blind-an</i>	<i>blind-on</i>	<i>blind-o</i>
PLURAL.			
<i>Nom.</i>	<i>blind-ans</i>	<i>blind-ons</i>	<i>blind-ona</i>
<i>Gen.</i>	<i>blind-ane</i>	<i>blind-ono</i>	<i>blind-ane</i>
<i>Dat.</i>	<i>blind-am</i>	<i>blind-om</i>	<i>blind-am</i>
<i>Acc.</i>	<i>blind-ans</i>	<i>blind-ons</i>	<i>blind-ona</i>

We may note a trace of the U-form in the weak declension in the introduction of the *j* in *laushandjan*, acc. sing. masc. (12. 3), as if from a base LAUS-HANDU.

Note.—But adjectives in the comparative degree, and present participles (which, as observed above, are usually strong in the nom. sing. masc.) form their feminines in *-ei*, following the declension of *managei*, not of *tuggo*; see p. xli.

§ 27. Degrees of Comparison.

The comparative degree is formed by adding *-iza*, or occasionally *-oza* (Eng. *-er*) to the stem. Comparatives

follow the weak declension, but have their feminines in *-ei*, not *-o*. Examples are *hard-iza*, *hard-er*, *blind-ozā*, *blind-er*; *sut-izo*, nom. neut. sing. (6. 11). The corresponding adverbial suffixes are *-is*, *-os*, see § 39.

The superlative degree is formed by adding the suffix *-ist* (really a double suffix *-IS-TA*) to the stem; and follows both declensions. Examples are *blind-ists*, *blind-est*, *sa blind-ista*, the *blind-est*; *this hauh-ist-ins*, of the highest (5. 7). The strong neuter ends in *-ist*, not *-istata*, which is too long.

The following are irregular in their comparison:—

gods, batiza, batists	good, better, best.
ubils, wairsiza, (wairsists?)	evil, worse, worst.
mikils, maiza, maists	mickle, more, most.
leitils, minniza, minnists	little (less, least).
{ sineigs, } { altheis, } aldiza, sinistra	old, older (oldest).
juggs, juhiza,	young, younger,

A few old superlatives exhibit the Aryan suffix *-MA*; cf. Lat. *pri-mus*, first. Examples are *fru-ma*, first, *innu-ma*, inmost. A few others exhibit the Aryan suffix *-TA-MA*; cf. Lat. *op-ti-mus*, best. This is weakened in Gothic to *-tuma* or *-duma*, and the superlative sense is sometimes lost. Examples are *af-tuma*, last, *if-tuma*, next, *hin-duma*, hindmost, *hlei-duma*, left (most on the left). The loss of the superlative sense gave rise to the further addition of *-ist*, as in *af-tum-ists*, last, *fru-m-ists*, first, *auhu-m-ists*, highest, *hin-dum-ists*, hindmost. Here *af-tum-ists* really exhibits a quadruple suffix, composed of the Aryan *-TA*, *-MA*, *-AS*, and *-TA*. The English words *foremost*, *hindmost*, are, similarly, double superlatives, being corruptions of *fore-m-est*, *hind-m-est* due to confusion with *most*.

§ 28. Participles.

Present participles can be used as equivalent either to a substantive or an adjective. In the former case, the declension has been already exhibited under bases in *-NDA*, p. xl. In the latter case, it has already been explained that the nom. sing. masc. may be either strong or weak, and that other-

wise they are declined (like comparatives) like the words *hana*, *managei*, and *hairto*, i. e. according to the weak declension; see p. xlv.

Past participles follow both declensions. Past participles of weak verbs, which terminate in *-iths*, change the *th* into *d* whenever a syllable is added; hence from *daup-iths*, pp. of *daupjan*, we have the nom. pl. masc. *daup-idai* (1. 5).

§ 29. Proper Names and Foreign words.

These are frequently undeclined; hence we find acc. *Kafarnaum* (2. 1); dat. *sabbato* (2. 28). Yet we find dat. pl. *sabbatim* (2. 24, 3. 4), gen. pl. *sabbate* (16. 1). Greek words frequently follow the Greek declension; hence gen. sing. *Galileias* (1. 9); acc. sing. *Andraian* (1. 16); *synagogen* (1. 21). Yet *synagogen* is also used as a dative (1. 29). We also find Gothic suffixes, as in *Satan-in* (1. 13). There is a good deal of uncertainty here in the author's method; as might be expected.

§ 30. NUMERALS.

Cardinals. The cardinal numbers are as follows:—

1. *ains*. 2. *twai*. 3. *threis*. 4. *fidwor*. 5. *fimf*, *fif*.
 6. *saihs*. 7. *sibun*. 8. *ahtau*. 9. *niun*. 10. *taihun*. 11. *ainlif*.
 12. *twalif*. 14. *fidwor-taihun*. 15. *fimf-taihun*. 20. *twai tigjus*.
 30. *threis tigjus*. 40. *fidwor tigjus*. 50. *fimf tigjus*.
 60. *saihs tigjus*. 70. *sibun-tehund*. 80. *ahtau-tehund*.
 90. *niun-tehund*. 100. *taihun-tehund*, or *taihun-taihund*. 200. *twa hunda*.
 300. *thrija hunda*. 500. *fimf hunda*. 900. *niun hunda*.
 1000. *thusundi*.

Most of these are undeclined, except 1, 2, and 3. The declensions are as follows.

1. *ains* is declined in the singular as a strong adjective,

but when it means 'alone,' is weak. In the plural, it is declined strong, with the signification 'only' (Gk. *μόνοι*); hence dat. pl. *ainaim* (2. 26).

2. *Twai* is necessarily plural. It takes the following forms: nom. *twai*, *twos*, *twa*; gen. *twaddje*; dat. *twaim*; acc. *twans*, *twos*, *twa*.

3. *Threis* only occurs in the nom. in the neut. *thrija*. The gen. is *thrije*; dat. *thrim*; acc. masc. *thrins*, neut. *thrija*.

4. The dat. *fidworim* occurs (2. 3).

9. The gen. is *niune*.

11. The dat. is *ainlibim*.

12. The dat. is *twalibim* (4. 10), or *twalif*; gen. *twalibe* (5. 42). We may also note acc. *fidwor-tiguns* (1. 13); nom. *twos thusundjos* (5. 13); *fidwor-thusundjos* (8. 9), dat. *fidwor-thusundjom* (8. 20); &c.

Ordinals. Of these only the following occur:—

1st. *fruma*. 2nd. *anthar* (E. *other*); formed with a comparative suffix from a pronominal base ANA. 3rd. *thridja*. 6th. *saihsta*. 8th. *aihtada*. 9th. *niunda*. 10th. *taihunda*. 15th. *fimfta-taihunda*. All these follow the weak declension, with the exception of *anthar*.

Other numeral adjectives. 'Both' is expressed by masc. *bai*, dat. *baim*, acc. *bans*; neuter, nom. and acc. *ba*. Also by *bajoths* (Luke, 5. 38). The only distributive form is *tweihnai*, two apiece (Luke, 9. 3). Multiplicative forms are neut. *ain-falth*, one-fold, single; *fidur-falth*, fourfold; *manag-falth*, many-fold; *taihun-taihund-falth*, a hundred-fold.

§ 31. PRONOUNS.

Personal. The personal pronouns of the first and second person are *ik*, I; *thu*, thou. Of these, dual forms are found, viz. *wit*, we two; *jut* (?), ye two. They are thus declined:—

	SINGULAR.	DUAL.	PLURAL.
<i>Nom.</i>	ik	wit	weis
<i>Gen.</i>	meina	ugkara	unsara
<i>Dat.</i>	mis	ugkis	unsis, uns
<i>Acc.</i>	mik	ugkis, ugk	unsis, uns
<i>Nom.</i>	thu	(jut?)	jus
<i>Gen.</i>	theina	igkwara	izwara
<i>Dat.</i>	thus	igkwis, iggkwis	izwis
<i>Acc.</i>	thuk	igkwis, iggkwis	izwis

A reflexive form of the third personal pronoun is used for all genders, in the oblique cases only. *Gen.* *seina*, *dat.* *sis*, *acc.* *sik*.

The third personal pronoun is *is*, *si*, *ita*, he, she, it. It is made up from two other pronouns, originally demonstrative; the Aryan base *SYA* being used for the *nom. fem. sing.* only, and the base *I* for the rest. It is thus declined:—

	SINGULAR.	PLURAL.
<i>Nom.</i>	is, si, ita	'eis, ijos, ija
<i>Gen.</i>	is, izos, is	ize, izo, ize
<i>Dat.</i>	imma, izai, imma	im, im, im
<i>Acc.</i>	ina, ija, ita	ins, ijos, ija

Possessive Pronouns. These are *meins*, mine, *theins*, thine, *seins*, his (reflexive); declined like strong adjectives. So also *unsar*, our, *izwar*, your, *seins*, their (reflexive).

There is one example of the dual form in Matt. 9. 29: 'bi galaubeinai *iggkwarai* wairthai *iggkwis*,' according to the faith of you two be it done unto you two.

Demonstrative Pronouns. The simple demonstrative pronoun is *sa*, *so*, *thata*, this, that; also used as the definite article, and therefore in very frequent use. Cf. the A. S. article *se*, *séo*, *ðæt*.

SINGULAR.			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	sa	so	thata
<i>Gen.</i>	this	thizos	this
<i>Dat.</i>	thamma	thizai	thamma
<i>Acc.</i>	thana	tho	thata
<i>Inst.</i>	the	the	the

PLURAL.			
<i>Nom.</i>	thai	thos	tho
<i>Gen.</i>	thize	thizo	thize
<i>Dat.</i>	thaim	thaim	thaim
<i>Acc.</i>	thans	thos	tho

The instrumental case *the* occurs in the compounds *du-the* or *duth-the*, therefore, *bi-the*, whilst, *jath-the*, whether. Cf. A. S. *ðý*.

Sa is often followed by the enclitic particle *uh*, and is then contracted to *sah*. This is so common that the declension of *sah* is here given in full.

SINGULAR.			
<i>Nom.</i>	sah	soh	thatuh
<i>Gen.</i>	thizuh	thizozuh	thizuh
<i>Dat.</i>	thammuh	thizaih	thammuh
<i>Acc.</i>	thanuh	thoh	thatuh

PLURAL.			
<i>Nom.</i>	thaih	thozuh	thoh
<i>Gen.</i>	thizeh	thizoh	thizeh
<i>Dat.</i>	thaimuh	thaimuh	thaimuh
<i>Acc.</i>	thanzuh	thozuh	thoh.

From the demonstrative stem HI, this, are formed the dat. sing. masc. and neut. *himma*, the accus. masc. *hina*, and the acc. neut. *hita*. These occur chiefly in such phrases as *himma*

daga, on this day, *und hina dag*, till this day, *und hita*, till now, *fram himma*, henceforth. Cf. E. *him*, *it* (A. S. *hit*).

Another demonstrative pronoun is *jains*, that (E. *yon*), declined like strong adjectives; the neut. sing. is *jain-ata*.

Sama, same, *silba*, self, are declined like weak adjectives.

Swaleiks, such, *swclauds*, such, are declined like strong adjectives.

Relative Pronouns. Relatives are formed by the addition of the particle *ei*, that, which is freely added to various pronouns. Hence we find *ik-ei*, I who, I that, *thu-ei*, thou who, thou that, *thuk-ei*, thee who, whom, *juz-ei*, ye who; &c. Ex. *in thuzei waila galeikaida*, in whom (lit. thee that) I am well pleased (1. 11).

From the pronoun *is*, he, is formed the relative *iz-ei*, who, which is *indeclinable*, so that we find it used in the plural, and even in the contracted form *ize*. Moreover, the demonstrative force of *is* in this compound was so entirely lost, that a second demonstrative was prefixed; hence *thai ize* = who (lit. they they who; 9. 1).

The particle *ei* is often added to *sa*, giving *sa-ei*, used as a relative. It is thus declined:—

SINGULAR.			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	sa-ei	so-ei	that-ei
<i>Gen.</i>	thiz-ei	thizoz-ei	thiz-ei
<i>Dat.</i>	thamm-ei	thizai-ei	thamm-ei
<i>Acc.</i>	than-ci	tho-ei	that-ei
PLURAL.			
<i>Nom.</i>	thai-ci	thoz-ei	tho-ei
<i>Gen.</i>	thize-ei	thizo-ei	thize-ei
<i>Dat.</i>	thaim-ei	thaim-ei	thaim-ei
<i>Acc.</i>	thanz-ei	thoz-ei	tho-ei

Interrogative Pronouns. *Hwas*, who, fem. *hwo*, neut. *hwa*, what, only occurs in the singular.

<i>Nom.</i>	<i>hwas</i>	<i>hwo</i>	<i>hwa</i>
<i>Gen.</i>	<i>hwis</i>	<i>hwizos</i>	<i>hwis</i>
<i>Dat.</i>	<i>hwamma</i>	<i>hwizai</i>	<i>hwamma</i>
<i>Acc.</i>	<i>hwana</i>	<i>hwo</i>	<i>hwa</i>
<i>Inst.</i>	<i>hwe</i>	<i>hwe</i>	<i>hwe</i>

The instrumental case appears in *du-hwe*, wherefore (2. 18); also in *hwe-lauds*, what sort of, *hwe-leiks*, what sort of (4. 30), which are declined like strong adjectives.

Hwathar, which of two (E. *whether*), occurs in the nom. masc. and neut. only (2. 9), and in the dat. masc. sing. *hwa-tharamma*.

Hwarjis, which (of more than two) is declined like a strong adjective (9. 34, 12. 23). The neut. is *hwarjata*.

Hwileiks, *hweleiks*, what sort of, is similarly declined; but the neut. is *hwileik* or *hweleik*.

Indefinite Pronouns. The following are the indefinite forms.

Sums, some; of the strong declension. It also occurs with the addition of the particle *uh*, as in the acc. pl. masc. *sumanz-uh*, and some (12. 5).

From the sb. *manna*, a man, with the suffix *-hun*, when preceded by the negative *ni*, we obtain the indefinite pronoun *ni manna-hun*, no one; gen. *ni mans-hun*; dat. *ni mann-hun*; acc. *ni mannan-hun*; only in the singular. The numeral *ains*, one, with the suffix *-hun*, and preceded by *ni*, gives *ni ains-hun*, none. Only the following singular forms occur. Masculine; nom. *ains-hun*, gen. *ainis-hun*, dat. *ainumme-hun*, acc. *ainno-hun*, *aino-hun*. Feminine; nom. *aino-hun*, dat. *ainai-hun*, acc. *ainno-hun*, *aino-hun*. Neuter; nom. and acc. *ain-hun*.

Ni hwas-hun, no one, only occurs in the nom. sing. masc. (10. 18, 29).

Hwas, who, with the suffix *-uh*, gives *hwaz-uh*, every (9. 49). The dat. *hwamma-uh* is contracted to *hwammeh* (14. 49); and the acc. masc. *hwana-uh* to *hwanoh*. The phrase *twans hwanz-uh* (acc. pl. masc.) means 'two and two' (6. 7). From *hwazuh* are deduced the phrases *sahwazuh saei*, whosoever (9. 37); dat. *this-hwammeh saei*, to whomsoever (4. 25); *this-hwazuh ei*, whosoever (11. 23); gen. *this-hwizuh thei*, whatsoever (6. 22); *this-hwah thei*, whatsoever (6. 23).

Hwarjis, which, with the suffix *-uh*, gives the indef. *hwarjiz-uh*, each, every; acc. fem. *hwarjo-h* (for *hwarja-uh*, 15. 6). Cf. *hwarjizuh hwa nemi*, who should take what (*τις τι ἄρη*, 15. 24).

It must also be observed that the word *hwas*, properly an interrogative pronoun (see p. li.), is frequently used indefinitely with the sense of 'any one' or 'any' (8. 4). Hence *nih hwa* = nothing (4. 22); *ei hwas*, that any one (9. 30); *jabai hwas*, if any one, whosoever (4. 23).

§ 32. VERBS.

Of Verbs in general. Verbs have three forms or Voices, Active, Passive, and Middle. The Passive voice has a special form for the present tense only, being otherwise made up of a past participle used with *wairthan*, to become, or *wisan*, to be.

Besides the Infinitive, there are three Moods; Indicative, Subjunctive, and Imperative.

There are but two Tenses; the Present, also used as a Future; and the Past tense, used generally to express imperfect, perfect, aorist, &c.

There are three Numbers; Singular, Dual, and Plural. Dual forms are scarce.

There are two Participles; the Present, with an active sense, and the Past, with a passive sense.

The forms of conjugation are distinguished as *strong* and *weak*. Strong verbs form the past tense by vowel-change, as *giban*, to give, *ik gaf*, I gave; or else by reduplication, as *haldan*, to hold, *ik haihald*, I held. Weak verbs form the past tense with the suffix *-da* (*-i-da*, *-ai-da*, *-o-da*) or *-ta*.

§ 33. Active Voice; Reduplicating Verbs.

A. Simple form. As a good example, take the verb *haldan*, to hold; where *hald-an* is the infinitive mood, *hald-* being the stem, and *-an* the suffix.

For the scheme of conjugation, see that of the verb *rinn-an*, to run, on p. liv.

The peculiarity of the verb is in the mode of formation of the past tense. The reduplication consists in repeating the first letter of the stem before the diphthong *ai*; thus from *haldan* is formed the past tense *hai-hald*. If the stem begins with a combination of consonants, both consonants are repeated in the case of verbs beginning with *st*, *sk*, *hl*, *hw*, but not otherwise. Hence the past tenses of *staggan*, *skaidan*, *hlaupan*, *hwopan*, are, respectively, *stai-stagg*, *skai-skaid*, *hlai-hlauf*, and *hwai-hwop*. But the past tense of *fraisan* is *fai-frais*. That of *slepan* is both *sai-slep* and *sai-zlep* (with *z* for *s*). If the first letter be a vowel, the prefix is simply *ai-*, as in *althan*, pt. t. *ai-alth*.

B. Form with vowel-change. In all verbs (with the exception of *slepan*, pt. t. *sai-zlep*, noted above) which contain the vowel *e* in the stem, the pt. t. has *o*. Thus the pt. t. of *flek-an* is *fai-flok*. When the stem ends in *ai-*, the pt. t. likewise has *o*; thus the pt. t. of *wai-an* is *wai-wo*.

It is probable that some verbs belong to this class, of which the past tense does not happen to occur. In many cases, the pt. t. is only found in a compound of the verb. The following are examples:—

A-form. *aikan*, to say, whence *af-ai-aik*, denied (14. 68); *aukan*, to increase, whence *ana-ai-auk* (Luke, 3. 20); *fahan*, to catch, pt. t. *fai-fah*; *falthan*, to fold, pt. t. *fai-falth* (Luke, 4. 20); *fraisan*, to tempt, pt. t. *fai-frais*; *hahan*, to suspend, whence *us-hai-hah* (Matt. 27. 5); *haitan*, to call, pt. t. *hai-hait*; *haldan*, to hold, pt. t. *hai-hald*; *hwopan*, to boast, pt. t. *hwai-hwop*; *laikan*, to skip, pt. t. *lai-laik*; *mailan*, to cut, pt. t. *mai-mait* (11. 8); *skaidan*, to sever, whence *af-skai-skaid* (Gal. 2. 12); *slepan*, to sleep, whence *ga-sai-zlep* (Joh. 11. 11); *staldan*, to win, whence *ga-stai-staldjau* (1 Cor. 9. 19).

B-form. *flekan*, to lament, pt. t. *fai-flok* (Luke, 8. 52); *gretan*, to weep, pt. t. *gai-grot* (ibid.); *laian*, to revile, pt. t. *lai-lo*; *letan*, to let, pt. t. *lai-lot* (5. 19); *redan*, to provide for, whence *faura-ga-rai-roth* (Eph. 1. 5); *saian*, to sow, pt. t. *sai-so* (4. 4); *tekan*, to touch, pt. t. *tai-tok* (5. 30); *waian*, to blow, pt. t. *wai-wo* (Matt. 7. 25).¹

The past participle of a reduplicating verb is formed by merely adding *s* to the infinitive mood. Thus from *haldan*, to hold, is formed the pp. *haldans*, holden, held.

§ 34. Active Voice; Strong Verbs, with vowel-change.

The general form of a strong verb may be exemplified by the following conjugation of *rinnan*, to run.

INDICATIVE MOOD.

	<i>Present Tense.</i>	<i>Past Tense.</i>
<i>Sing.</i> 1.	<i>rinn-a</i>	<i>rann</i>
2.	<i>-is</i>	<i>rann-t</i>
3.	<i>-ith</i>	<i>rann</i>

¹ Several others are given by German grammarians; but whoever attempts to *verify* them will meet with much difficulty, and will certainly fail in most cases, the results given being merely theoretical.

INDICATIVE MOOD.

	<i>Present Tense.</i>	<i>Past Tense.</i>
<i>Dual</i>		
1.	rinn-os	runn-u
2.	-ats	runn-uts
<i>Plu.</i>		
1.	-am	runn-um
2.	-ith	runn-uth
3.	-and	runn-un

SUBJUNCTIVE MOOD.

<i>Sing.</i>		
1.	rinn-au	runn-jau
2.	-ais	-eis
3.	-ai	-i
<i>Dual</i>		
1.	-aiwa	-eiwa
2.	-aits	-eits
<i>Plu.</i>		
1.	-aima	-eima
2.	-aith	-eith
3.	-aina	-eina

IMPERATIVE MOOD.

Sing. 2. rinn. *Dual* 2. rinn-ats. *Plu.* 1. rinn-am.
2. rinn-ith.

Pres. Part. Act. rinn-ands. *Past Part. Pass.* runn-ans.

It will here be observed that the stem-form, which in the present is *rinn-*, becomes *rann-* in the past tense singular, and *runn-* in the past tense dual and plural and in the past participle. Vowel-changes of this character prevail throughout all strong verbs; but the vowels vary. In some verbs the vowel of the past participle is *different* from that of the past tense plural. In others, again, the vowel remains unchanged throughout the past tense.

Instead of adhering to the order of conjugations in Gabelentz and Löbe, I here rearrange them so as to agree with

the order of Early English Verbs in Morris's Specimens of English, Part I. (The mere *order* is not material.)

The first conjugation of Strong verbs (Morris, p. lxvi) answers to that of the Gothic reduplicating verbs, discussed above.

The simplest way of exhibiting the conjugations is to name them after English verbs which resemble them. There are thus seven conjugations, viz.—1. *hold*. 2. *draw*. 3. *break*. 4. *give*. 5. *drink*. 6. *drive*. 7. *choose*.¹

The 'principal parts' of the verb, on which the conjugations depend, are the infinitive mood, the first person singular of the past tense, the first person plural of the past tense, and the past participle. These are frequently given in the Glossary within a parenthesis, as : *bindan* (*band, bundum, bundans*).

The above representative verbs have the following 'principal parts' in Gothic.

	INFIN.	PT. T. I P. SING.	PT. T. I P. PL.	PAST PART.
1.	<i>haldan</i>	<i>haihald</i>	<i>haihaldum</i>	<i>haldans</i>
2.	<i>dragan</i>	<i>drog</i>	<i>drogum</i>	<i>dragans</i>
3.	<i>brikan</i>	<i>brak</i>	<i>brekum</i>	<i>brukans</i>
4.	<i>giban</i>	<i>gaf</i>	<i>gebum</i>	<i>gibans</i>
5.	<i>driggkan</i>	<i>draggk</i>	<i>druggkum</i>	<i>druggkans</i>
6.	<i>dreiban</i>	<i>draib</i>	<i>dribum</i>	<i>dribans</i>
7.	<i>kisan</i>	<i>kaus</i>	<i>kusum</i>	<i>kusans</i>

It must here be noted that *bairan*, to bear, and some others having *ai* for *i* in the infinitive, belong to conj. 3 or conj. 5, and put *au* for *u*. Hence for such verbs the scheme is *bairan, bar, berum, baurans*; *wairpan, warp, waurpum, waurpans*. So also *saihwan*, to see, in conj. 4.

¹ These agree with the Early English verbs; since *hold* and *fall* belong to the same conjugation, and so also *draw* and *shake*, &c. For the last four conjugations, the very same representative words have been chosen.

A list of a few representative verbs of each conjugation is here added.

1. See above ; p. liv.

2. Faran (for, forum, farans), *fare, go* ; graban (grob, grobum, grabans), *grave, dig* ; slahan (sloh, slohum, slahans), *slay, strike* ; standan (stoth, stothum, stothans¹), *stand* ; swaran, *swear* ; wakan, *watch*.

3. Niman (nam, nemum, numans) *take* ; kwiman (kwam, kwemum, kwumans), *come* ; stilan, *steal*.

4. Itan (at, etum, itans), *eat* ; kwithan (kwith, kwethum, kwithans), *say* (cf. E. *quoth*) ; ligán, *lie* ; sitan, *sit* ; saihwan² (sahw, sehwm, saihwans), *see*. Bidjan (bath or bad, bedum, bidans), *ask*, has a weak form for its infinitive. The pt. t. of fra-itan, *devour*, is contracted to fret (=fra-at).

Note.—In all verbs of this conjugation the vowel *i* or diphthong *ai* occurs before a *single* consonant (*th, hw* being single letters).

5. Bindan, *bind* ; brinnan, *burn* ; duginnan, *begin* ; finthan, *find* ; hilpan, *help* ; rinnan, *run* ; sigggwan, *sing*. So also bairgan (barg, baurgum, baurgans), *keep* ; wairpan (warp, waupum, waupans), *throw* ; wairthan (warth, waurthum, waurthans), *become*. Here again *ai* : *au* :: *i* : *u*.

Note.—In all verbs of this conjugation the vowel *i* or diphthong *ai* is followed by *two* consonants or a *doubled* consonant.

6. Beidan, *bide* ; beitan, *bite* ; leithan, *go, travel* ; skeinan, *shine* ; steigan, *climb* ; urreisan, *arise*.

¹ The pt. t. *stoth* is for *stond**, the *n* being dropped ; but the pp. *stothans* is irregular. Some verbs belonging to this conjugation have a *weak* form (in *-jan*) for the infinitive mood ; as *skath-jan* (*skoth, skothum, skathans*), to injure.

² The vowel (*ai*) of the infin. reappears in the pp. ; as in all other verbs of this conjugation.

7. Biudan, *bid*, pt. t. bauth; biugan, *bow*; driusan, *fall*; giutan, *pour*; liugan, *tell lies*; skiuban, *shove*; sliupan, *slip*. Also (with breaking) tiuhan (tauh, tauhum, tauhans), *draw*.

The vowel-scheme of strong verbs is therefore as follows.

	INFIN.	PT. T. I P. SING.	PT. T. PL.	PAST PART.
1. (<i>hold</i>)	a, ai, &c.	(<i>redup.</i>)	(<i>redup.</i>)	a, ai, &c.
2. (<i>draw</i>)	a	o	o	a
3. (<i>break</i>)	i (ai) ¹	a	e	u (au) ¹
4. (<i>give</i>)	i (ai) ¹	a	e	i (ai) ¹
5. (<i>drink</i>)	i (ai) ¹	a	u (au) ¹	u (au) ¹
6. (<i>drive</i>)	ei	ai	i (ai) ¹	i (ai) ¹
7. (<i>choose</i>)	iu	au	u (au) ¹	u (au) ¹

In conj. 1 and 2, the stem remains the same throughout the past tense. Conj. 3 and 4 have the same vowels in the pt. tense. In conj. 4 the vowel of the pp. is that of the infinitive. In conj. 5, 6, and 7 the vowel of the pp. is that of the pt. t. plural.

We learn, from comparative philology, that the root-vowel or fundamental vowel is *a* in conj. 1-5, *i* in conj. 6, and *u* in conj. 7.

§ 35. Active Voice; Weak Verbs.

There are three classes of weak verbs (1) those in which the pt. t. ends in *-ida*, and the pp. in *-iths*; (2) those in which it ends in *-aida*, and the pp. in *-aiths*; (3) those in which it ends in *-oda*, and the pp. in *-oths*.

Class 1. To this class belong most verbs with the infin. in *-jan*, as *lagjan*, to lay. The pt. t. *lag-ida* = *lagj-da*, the *i* being due to the *-j-* of the base. *Lagjan* is thus conjugated.

¹ The diphthongs *ai*, *au* occur when the succeeding consonant is *h*, *hw*, or *r*. See the notes on 'breaking'; pp. xxx. and xxxi.

INDICATIVE.

		<i>Present Tense.</i>	<i>Past Tense.</i>
<i>Sing.</i>	1.	<i>lag-ja</i>	<i>lag-ida</i>
	2.	<i>-jis</i>	<i>-ides</i>
	3.	<i>-jith</i>	<i>-ida.</i>
<i>Dual.</i>	1.	<i>-jos</i>	<i>-idedu</i>
	2.	<i>-jats</i>	<i>-ideduts</i>
<i>Plu.</i>	1.	<i>-jam</i>	<i>-idedum</i>
	2.	<i>-jith</i>	<i>-ideduth</i>
	3.	<i>-jand</i>	<i>-idedun</i>

SUBJUNCTIVE.

<i>Sing.</i>	1.	<i>lag-jau</i>	<i>lag-idedjau</i>
	2.	<i>-jais</i>	<i>-idedeis</i>
	3.	<i>-jai</i>	<i>-idedi</i>
<i>Dual.</i>	1.	<i>-jaiwa</i>	<i>-idedeiwa</i>
	2.	<i>-jaits</i>	<i>-idedeits</i>
<i>Plu.</i>	1.	<i>-jaima</i>	<i>-idedeima</i>
	2.	<i>-jaith</i>	<i>-idedeith</i>
	3.	<i>-jaina</i>	<i>-idedeina</i>

IMPERATIVE.

<i>Sing.</i> 2.	<i>lag-ei.</i>	<i>Dual.</i> 2.	<i>lag-jats.</i>	<i>Plu.</i> 1.	<i>lag-jam.</i>
				2.	<i>-jith.</i>
<i>Pres. Part. Act.</i>	<i>lag-jands.</i>	<i>Past Part. Pass.</i>	<i>lag-iths.</i>		

Exception. Some verbs, like *sok-jan* (to seek) depart from the above form, in substituting *ei* for *ji* wherever it occurs, viz. in the 2nd and 3rd p. sing. and the 2nd p. pl. of the pres. indic. and in the 2nd p. pl. imperative. Thus for *sok-jis*, *sok-jith* we find *sok-eis*, *sok-eith*.

Hence the 1st class of weak verbs is subdivided into two classes: (A) like *lagjan*; (B) like *sokjan*.

(A). Like *lagjan* are conjugated verbs with a *short* stem-syllable, or in which the stem-syllable ends in a *vowel* or *diphthong*. Examples are: *hramjan*, *crucify*; *nasjan*, *save*; *satjan*, *set*; *waljan*, *choose*; *wrakjan*, *persecute*. Also: *stojan*, *judge* (pt. t. *stauida*); *straujan*, *strew* (pt. t. *strawida*); *taujan*, *do* (pt. t. *tawida*). Also: *afdaujan*, *vex*; *ananiujan*, *renew*; *gakwuijan*, *quicken*; *siujan*, *sew*.

(B). Like *sokjan* are conjugated verbs with *long* vowels *within* the stem-syllable, or in which the stem-syllable ends with *two* consonants or a *double* consonant. Examples are: *domjan*, *deem*; *draibjan*, *drive*; *gaskeirjan*, *explain*; *hausjan*, *hear*; *meljan*, *write*; *merjan*, *proclaim*. Also *airzjan*, *err*; *balthjan*, *be bold, dare*; *fulljan*, *fill*; *sandjan*, *send*. So also verbs with stems of more than one syllable, as: *audagjan*, *bless*; *glitmunjan*, *glisten*; *mikiljan*, *magnify*; *swogatjan*, *sigh*; &c.

Class 2. *Haban*, to have, is thus conjugated.

INDICATIVE.

	<i>Present Tense.</i>	<i>Past Tense.</i>
<i>Sing.</i>		
1.	<i>hab-a</i>	<i>hab-aida</i>
2.	<i>-ais</i>	<i>-aides</i>
3.	<i>-aith</i>	<i>-aida</i>
<i>Dual.</i>		
1.	<i>-os</i>	<i>-aidedu</i>
2.	<i>-als</i>	<i>-aideduts</i>
<i>Plu.</i>		
1.	<i>-am</i>	<i>-aidedum</i>
2.	<i>-aith</i>	<i>-aideduth</i>
3.	<i>-and</i>	<i>-aidedun</i>

SUBJUNCTIVE.

<i>Sing.</i>		
1.	<i>hab-au</i>	<i>hab-aidedjau</i>
2.	<i>-ais</i>	<i>-aidedeis</i>
3.	<i>-ai</i>	<i>-aidedi</i>
<i>Dual.</i>		
1.	<i>-aiwa</i>	<i>-aidedeiwa</i>
2.	<i>-aits</i>	<i>-aidedeits</i>
<i>Plu.</i>		
1.	<i>-aima</i>	<i>-aidedeima</i>
2.	<i>-aith</i>	<i>-aidedeith</i>
3.	<i>-aina</i>	<i>-aidedeina</i>

The *n* is due to the strong pp. suffix; thus *us-gutn-an*, to be poured out, gush out, is derived from *us*, out, and *gutn-s*, pp. of *giutan*, to pour; though several of these verbs must have been formed by analogy merely.

§ 37. Passive Voice.

There is a special form for the passive voice in the present tense only, which is easily recognised, in general, by the suffix *-da* (subj. *-dau*). The past tense is formed by using the pp. in conjunction with *wisan*, to be, or *wairthan*, to become. Moreover, this passive form only occurs in a limited number of verbs.

The same form serves for verbs of all conjugations, and may be exemplified in the verb *haitan*, to call, passive *ik haitada*, I am called, which is thus conjugated.

INDICATIVE.

Sing. hait-*ada*, -*aza*, -*ada*. *Plu.* 1. 2. 3. hait-*anda*.

SUBJUNCTIVE.

Sing. hait-*aidau*, -*aizau*, -*aidau*. *Plu.* 1. 2. 3. hait-*aindau*.

Verbs in *-on* preserve the *o* throughout. Thus the indic. is spill-*oda*, -*oza*, -*oda*, pl. -*onda*; and the subj. is spill-*odau*, &c.

The following examples occur in St. Mark's Gospel.

(A.) *Strong verbs.* Afletanda (2. 5); afnimada (2. 20); saida (4. 15); saltada (9. 49).

(B.) *Weak verbs.* Gadailjada (3. 24); satjaidau (4. 21); gabairht-jaidau (4. 22); daupjada, daupjaidau (10. 38); gawagjanda (13. 25); merjada, rodjada (14. 9); galewjada (14. 41).

Middle Voice.

The form is the same as for the passive. The traces of a middle voice are very slight. In St. Mark's Gospel there is one instance in the word *atsteigadau*, let him come down (15. 32).

§ 38. Anomalous and Auxiliary Verbs.

The verbs 1-13 below use as a present tense an old *strong* preterite form, from which new *weak* preterites were afterwards formed. Many of them are very imperfect, and some of their forms are conjectural¹; but some are of common occurrence and of considerable importance. Compare Sweet, A. S. Primer, p. 34.

1. Aigan, aihan, *own, have*. *Pr. sing.* aih, *pl.* aigum; *pt. t.* aihta. (Cf. E. *ought*.)

2. Dugan*, *avail, be worth*. *Pr. sing.* daug. (Cf. A. S. *dúgan*, whence E. *doughty*.) This verb is used impersonally.

3. Ga-daursan, *dare*. *Pr. sing.* gadars, *pl.* gadaursum; *pt. t.* gadaursta. (E. *dare, durst*.)

4. Ga-motan*, *find place*. *Pr. sing.* gamot, *pl.* gamotum*; *pt. t.* gamosta. (E. *must*.)

5. Kunnan, *know*. *Pr. sing.* kann, *pl.* kunnun; *pt. t.* kuntha, *pp.* kunths. (E. *can, could, un-couth*.)

6. Leisan*, *learn*. Only in the *pr. s.* lais = I have learnt, I know (Phil. 4. 12).

7. Magan, *may*. *Pr. s.* mag, *pl.* magum; *pt. t.* mahta; *pp.* mahts (*possible*). (E. *may, might*.)

8. Munan, *think, suppose*. *Pr. s.* man, *pl.* munun; *pt. t.* munda. The form *ga-munan* also occurs; *pr. s.* gaman, *pl.* gamunum; *pt. t.* gamunda. (A. S. *geman*, I remember.)

9. Nahan*, *suffice*. Only impersonally, in the compounds *bi-nah, ga-nah*, it suffices. The *pp.* *bi-nauhts*, sufficient, occurs in 1 Cor. 10. 23. (E. *e-nough*.)

10. Ogan*, *fear*. *Pr. s.* og, *pl.* ogum*; *pt. t.* ohta.

11. Skulan* (*be obliged to do*). *Pr. s.* skal, *pl.* skulum; *pt. t.* skulda; *pp.* skulds. (E. *shall, should*.)

¹ The unauthorised forms are marked *.

12. Thaurban*, *need*. *Pr. s.* tharf, *pl.* thaurbum; *pt. t.* thaurfta; *pp.* thaurfts (*necessary*). (A. S. þearf.)

13. Witan*, *see, know*. *Pr. s.* wait, *pl.* witung; *pt. t.* wissa. (E. *wit, wot, wist*.)

Note 1. The above verbs *kunnan*, *munan*, and *witan*, are distinct from the allied verbs *gakunnan*, to know (*pt. t. gakunnaida*), *munan*, to intend (*pt. t. munaida*), and *witan*, to observe (*pt. t. witaida*, 3. 2).

Note 2. The above verbs are conjugated in the present tense like the preterites of strong verbs; thus the *pres. t.* of *kunnan* is *kann*, *kann-t*, *kann*; *pl. kunnum*, &c. The past tense follows the analogy of the preterites of weak verbs; thus the *pt. t.* is *kunth-a*, *kunth-es*, *kunth-a*; *pl. kunth-edum*, *kunth-eduth*, *kunth-edun*. This abbreviated form is due to the great antiquity of such formations and their consequent corruption.

14. Wiljan, *will, wish*. This verb only appears (in the present) in an *optative* form, which in Gothic is the same as the subjunctive. This peculiar use is due to the peculiar sense. It is thus conjugated. *Sing.* wil-jau, *-eis*, *-i*; *dual*, wil-eiwa, *-eits*; *pl.* wil-eima, *-eith*, *-eina*. The *pt. t.* is *wilda*. (E. *will, would*.)

15. Wisan, *be*. This verb is made up from two separate Aryan roots AS and WAS. In Gothic the dual and plural of the present have inflections resembling those of a past tense. It is thus conjugated.

INDICATIVE.

		<i>Present Tense.</i>	<i>Past Tense.</i>
<i>Sing.</i>	1.	im	was
	2.	is	wast
	3.	ist	was
<i>Dual.</i>	1.	siju	wesu
	2.	sijuts	wesuts
<i>Plu.</i>	1.	sijum	wesum
	2.	sijuth	wesuth
	3.	sind	wesun

SUBJUNCTIVE.

		<i>Present Tense.</i>	<i>Past Tense.</i>
<i>Sing.</i>	1.	sijau	wesjau
	2.	sijais	weseis
	3.	sijai	wesi
<i>Dual.</i>	1.	sijaiwa	weseiwa
	2.	sijaits	weseits
<i>Plu.</i>	1.	sijaima	weseima
	2.	sijaith	weseith
	3.	sijaina	weseina

Used with past participles, *wisan* helps to form passive verbs; as, *swa gamelith ist*, as it is written (1. 2); *daupidai wesun*, were baptized (1. 5).

Wisan also occurs in the sense 'to continue, remain'; cf. *wesun* (8. 2).

16. Gaggan, *go*. The pt. t. is properly *gaggida* (Luke, 19. 12), but this only occurs once. The pt. t. *iddja*, went, is commonly used, though it is from a different root. (Cf. A. S. *éode*, went, used as pt. t. of *gán*, to go.) The pp. is *gaggans* (see 7. 30).

17. The following weak verbs also have a peculiar formation of the pt. tense and pp.

a. Briggan, *bring*. *Pt. t.* brahta (*brought*, 9. 17).

b. Brukjan, *make use of*. *Pt. t.* bruhta.

c. Bugjan, *buy*. *Pt. t.* bauhta (*bought*); *pp.* bauhts.

d. Thagkjan, *think*. *Pt. t.* thahta (*thought*, 8. 16); *pp.* thahts.

e. Thugkjan, *seem*. *Pt. t.* thuhta; *pp.* thuhts.

f. Waurkjan, *work*. *Pt. t.* waurhta; *pp.* waurhts.

These past tenses are conjugated like *kuntha*; see no. 13 above, note 2.

Note. Haban, *have*, is conjugated above, on p. lx. So also wairthan, *become*, which belongs to conj. 5; see p. lviii.

§ 39. ADVERBS.

The usual ending of adverbs formed from adjectives is *-aba* (also *-iba*, *-uba*). The variation of vowel depends upon the original final vowel of the base. Exx. *baitr-aba*, bitterly, from *baitrs* (base BAITRA), bitter: *analaugn-iba*, secretly, from *analaugns*, secret, pointing to a base ANALAUGNI: *hard-uba* (but also *hard-aba*), hardly, from *hardus* (base HARDU), hard.

Another common suffix is *-o*; as *uhteigo*, seasonably, from *uhteigs*, seasonable.

Comparison. The comparative suffix is properly *-is*, as in *ma-is*, more, *fram-is*, further (1. 19); but also *-s*, as in *wair-s*, worse. The superlative suffix is *-ist*, as in *frum-ist*, first (4. 28).

Some of the more important adverbs are the following.

1. **Of time.** *Afra* again, *air* early, *anaks* suddenly, *bithe* whilst, *hwan* when, *ni hwanhun* never, *hweilohun* awhile, *ju* already, *juthan* already, *nauh* still, *yet*, *ni nauhthan* not yet, *nu* now, *seithu* late, *simle* once, *sinteino* always, *suman* once on a time, *suns* soon, *sunsaiw* straightway, *than* then, *thanuh* then, *ufta* often.

2. **Of place.** *Faur* forth, *inn* in (verbal prefix), *nehw* nigh, *ut* out. With suffix *-a*: *afta* behind, *dalatha* below, *fairra* far, *faura* before, *inna* in (verbal prefix), *iupa* above, *nehwa* nigh, *uta* out. With suffix *-ar* (*-er*): *aljar* elsewhere, *her* here, *hindar* beyond, *away* (also a verbal prefix), *hwar* where, *jainar* there, *thar* there, *ufar* beyond. With suffix *-aro*: *aftaro* behind, *ufaro* thereon. With suffix *-ana*: *aftana* behind, *innana* within, *iupana* again, *utana* without. With suffix *-ath*: *aljath* away, *dalath* down, *hwath* whither. With suffix *-dre*: *hidre* hither, *hwadre* whither, *jaindre* there (yonder). With suffix *-thro*: *aljathro* by another way, *fairrathro* from

afar, *hwathro whence*, *innathro from within*, *iupathro from above*, *jainthro thence*, *thathro thence*, *utathro from without*. Compounded with *ei*: *thadei whither*, *tharei where*, *thathroei whence*. With enclitic *uh*: *tharuh there*. Also: *bisunjane round about*, *sundro separately*.

3. **Of manner.** Here belong adverbs in *-aba*, *-iba*, *-uba*, *-o*, *-leiko* (E. *-ly*).

Other adverbs are: *allis wholly*, *duhwe wherefore*, *duthe therefore*, *filu much*, *hwe how*, *hweh only*, *ja*, *jai yes*, *ne no*, *ni*, *nih nor*, *niu not*, *sunja verily*, *swa so*, *sware in vain*, *thatainei only*, *thishun especially*, *waila well*, *wainei if only*, *waitei perhaps*, &c.

§ 40. PREPOSITIONS.

1. With the dative: *af from*, *alja except*, *faura before*, *fram from*, *mith with*, *undaro under*, *us out*.

2. With the accusative: *and along*, *at*, *faur for*, *before*, *inuh without*, *thairh through*, *undar under*, *withra against*.

3. With both dative and accusative: *afar after*, *ana on*, *at at*, *bi by*, *du to*, *hindar behind*, *uf under*, *ufar over*, *und unto*. Of these, *du* takes the accusative once only (Col. 4. 10).

4. With genitive, dative, and accusative: *in in*, *on account of*. With the sense 'on account of' it takes the genitive. *Bi* and *du* also occur with the instrumental, as in *bi-the*, *du-the*. *Faur* takes the genitive in *faurthis*, beforehand.

§ 41. CONJUNCTIONS.

These are (1) Copulative, as: *jah and*, *-uh and* (used as an enclitic, and often abbreviated to *-h*), *nih and not*. So also in the phrases: *nih thatainei—ak jah, not only—but also*, *nih—ak jah, not only—but also*. (2) Disjunctive, as: *aiththau or*, *andizuh—aitththau, either—or*, *jabai—aitththau, either—or*, *jaththe—jaththe, whether—or*. (3) Denoting opposition, as: *ak but*, *akei however*, *aththan but*, *ith but*, *than but*. (4) Causal,

as : *allis for, auk for, raihtis for, unte because.* (5) Expressing a conclusion, as : *eithan therefore, nu now, thannu therefore, thanuh therefore, tharuh therefore.* (6) Conditional, as : *jabai if, niba, nibai if not, except.* (7) Expressing concession, as : *thauhjabai though, jah jabai even if, swethauh however.* (8) Final, as : *ei that, thatei that, theei that, unte in order that, swe so that, swaei so that, swaswe so as that.* (9) Of comparison, as : *hwaiwa how? swe so, swaswe so as, as*; and in the phrases : *swe—jah, as—so, swe—swah, as—so, swaswe—swa, as—so.* (10) Of time, as : *afar thatei after that, bithe while, faurthizei before that, miththanei whilst, sunsei as soon as, swe just as, than when, thande when, as long as, unte until, und thatei until that.*

§ 42. INTERJECTIONS.

These are : *O oh! sai see! wai woe!* We also find an old imperative used interjectionally : *hiri come thou hither! hirjats come here, you two! hirjith come ye hither!*

§ 43. PREFIXES.

The following are the most important prefixes :—

af-, originally 'from,' 'away,' or 'off'; also used intensively.

(E. *of, off.*)

afar-, 'after.'

ana-, 'on' or 'upon'; also used intensively, or with the notion of addition. (E. *on.*)

anda-, 'in return,' like Gk. *ἀντί*; also 'against.'

and-, orig. the same as the above; also used as a verbal prefix with the notion of reversing an action, answering to E. verbal *un-*. Ex. *bindan*, to bind, *and-bindan*, to unbind.¹

¹ We thus learn that the E. verbal prefix in *un-bind* is of totally different origin from *un-* as a negative prefix (= Goth. *un-*).

- at-**, 'at,' 'before,' 'near'; hence 'to' or 'towards,' 'upon.'
- bi-**, originally 'by' or 'around'; sometimes used to specialise the meaning of a verb. Cf. E. *be-*; thus Goth. *bi-thaggkjan* = E. *be-think*.
- dis-**, originally 'apart' or 'in twain,' used as an intensive prefix; as in *dis-tairan*, to tear asunder.
- du-**, originally 'to' or 'towards.'
- faur-**, **faura-**, originally 'before'; the former also occurs in the sense 'forth,' or 'by,' or intensively. (E. *fore-*.)
- fra-**, rarely **fair-**, an intensive prefix answering to E. *for-* in *for-bear* (Goth. *fra-bairan*). It often implies 'loss' or 'destruction,' as in *fra-lusts*, destruction (G. *ver-lust*). We can explain E. *fr-et* as = *for-eat* (Goth. *fra-itan*).
- ga-**, originally 'together,' or expressive of 'completion.' But its sense is very weak, and it frequently seems to add no force to the word. It is extremely common. (A. S. *ge-*.)
- id-**, originally 'back' or 'again,' like Lat. *re-*. Occurs in *id-weit*, reproach, *id-weitjan*, to reproach. (A. S. *ed-*.)
- in-**, **inn-**, **inna-**, 'in' or 'on'; hence 'into' or 'upon.' (E. *in-*.)
- missa-**, answering to E. *mis-* in *mis-deed*.
- mith-**, 'with'; merely the preposition. (A. S. *mid-*.)
- n-**, negative prefix; as in *n-i*, not, *n-e*, nay.
- sama-**, Eng. *same*; as in *sama-kuns*, of the same kin.
- thairh-**, 'through'; the preposition.
- tus-**, orig. 'apart.' Only in *tuz-werjan*, to doubt. Probably the same as, or allied to, the following.
- twis-**, orig. 'in twain' or 'apart'; as in *twis-stass*, sedition; lit. a standing apart.
- uf-**, 'under' or 'up.'
- ufar-**, 'over' or 'above.' (E. *over-*.)

un-, negative prefix; common. (E. *un-*, except before verbs; see p. lxviii., note 1.)

us- (which before *r* becomes *ur-*), orig. 'out'; used also as an intensive prefix, like A. S. *á-*, E. *a-* in *a-rise* (Goth. *ur-reisan*). Cf. also A. S. *or-*, E. *or-* in *or-deal*.

ut-, 'out.' (A. S. *út*, E. *out*.)

withra-, against; the preposition.

§ 44. SYNTAX.

So far as concerns the translation, the syntax presents but little difficulty; for the more minute points, the reader should consult the Notes at p. 41, or Stamm's edition. The following hints may prove useful.

Article. The definite article *sa, so, thata* is declined on p. xlix. It agrees with its sb. in gender and case. As it was originally a demonstrative pronoun, we find it used (when joined with *ei*) even as a relative, as in: *thata badi, ana thammei lag sa usliha*, the bed on which the paralytic man lay (2. 4). Observe also *Johannis sa daupjands*, John the Baptist (6. 14); *hwō so laiseino so niujo*, of what sort is this doctrine, new as it is (1. 27). It is sometimes followed by the genitive, as: *Jakobau thamma Zaibaidaiiaus* James the (son) of Zebedee (3. 17); cf. 16. 1.

§ 45. Adjectives.

The circumstances under which these take the strong or weak declension are given in § 22. An example of the use of the weak declension where there is no definite article is: *at fairgunja alwjin*, at the Mount of Olives, lit. Olive Mountain (11. 1). Sometimes the comparative is formed by help of *mais*, more, instead of with a suffix, as: *goth ist imma mais*, it is more good for him (9. 42).

§ 46. Numerals.

These sometimes govern a genitive, as: *twans siponje seinaize*, two of his disciples (11. 1).

§ 47. Pronouns.

Pronouns are frequently omitted, where the person is sufficiently indicated by the suffix of the verb. The insertion of them renders them more emphatic, as: *si*, she (6. 24). *Sama* without the def. article means 'one and the same' (10. 8).

A curious use of the relative occurs in: *hwa nu wileith, ei taujau thammei kwithith thiudan Iudaie*, what now do ye wish that I shall do to the man whom ye call the king of the Jews? (15. 12.) Here *thammei* = *thamma thanei*, i. e. to the man, whom that; the fact being that *thamma* is the dative after *taujau*, whilst *ei*, the indeclinable relative, is the accusative governed by *kwithith*. *Thai ize*, those who (9. 1), stands for *thai eiz-ei*, lit. they those who.

Hwas, the interrogative pronoun, is also used in the sense of 'any one' or 'one'; see 8. 4.

Alls can be used without a sb., as: *aftra gaboteith alla*, will restore all things (9. 12). It can even govern a genitive, as: *allata thata frawaurhte*, lit. the every one of transgressions (3. 28).

§ 48. Verbs.

Verbs agree with their nominatives in number and person; but we find a plural verb with a noun of multitude, as: *setun bi ina managei*, the multitude sat about him (3. 32).

The future is expressed by the present, as: *gasaihwith thana suna mans*, they shall see the Son of man (14. 62).

Examples of the subjunctive are: *ni hoband hwa matjaina* lit. they have not what they may eat (8. 2); *andrunnun, hwarjis maists wesi*, lit. they disputed, which might be the greatest (9. 34).

It is very common after *ei* (that), as: *jah ni wilda ei hwas wissedi*, and he would not that any one should know it (9. 30).

The latter of two verbs is put in the infinitive, as in Latin, as: *ohledun ina fraihnan*, they feared to ask him (9. 32). When it is intended to express an intention, the prep. *du* is used before the infinitive, as: *sat du aihtron*, he sat for the purpose of begging (10. 46).

The passive infinitive is variously expressed. Sometimes the phrase *maht wisan* or *skuld wisan* is employed, as: *maht wesi frabugjan*, lit. it were possible to sell, i. e. it might have been sold (14. 5). Sometimes the infinitive active is awkwardly employed for the passive, as: *gawairpan* = to be cast (9. 45).

The present participle can be used with *wisan* or *wairthan* to express past time, as: *was Iohannes dauþjands*, John was baptizing (1. 4). This is not only an English idiom, but occurs in the original Greek (ἐγέβετο βαπτίζων).

Similarly the past participle can be used to express the passive, as: *was Iohannes gawasiths*, John was clothed (1. 6).

The rather common use of the **dative absolute** should here be noticed. A curious instance is: *jah wisandin Paitrau in rohsnai dalatha jah atiddja aina thiujo*, and Peter being in the hall below, there came also a maid-servant (14. 66). The occurrence of the second *jah* is here quite superfluous and exceptional. We even find a *nominative absolute*, as: *waurthans dags gatils*, a convenient day being come (6. 21); but this is quite unusual.

§ 49. Government of Verbs.

Accusative after Verbs. Most verbs govern an accusative case. We also find a *double* accusative after verbs of calling, naming, considering, taking, giving. Ex.: *Daweid kwithith ina fraujan*, David calls him Lord (12. 37); and see 10. 45. The construction of 'the accusative before the infinitive' is not uncommon, as: *hwa wileits taujan mik igkwis*, what will ye that I shall do for you two? (10. 36). Compare: *baudans gataujith gahausan*, he makes the deaf to hear (7. 37).

Genitive after Verbs. Some verbs govern the genitive, chiefly such as express freeing, filling full of or taking away from, using, asking, &c. The verb *wisan*, to be, is often followed by a genitive. Ex.: *ainis thus wan ist*, there is lack of one thing to thee (10. 21); *hwis ist sa manleika*, whose is the image? (12. 16); *Christaus sijuth*, ye are Christ's (9. 41). The occurrence of a genitive is sometimes due to ellipsis, as: *ei nemi akranis*, that he might receive (some) of the fruit (12. 2).

Dative after Verbs. This is most common in conjunction with an accusative. The accusative is understood in: *gif tharbam*, give (it) to the poor (10. 21). Compare: *and-bahotos lofam slohun ina*, the servants struck him with the palms of their hands (14. 65).

Some verbs take the dative instead of an accusative, as: *galaiastans waurthun imma*, they followed him (1. 36); *wairp thus*, cast thyself (11. 23).

§ 50. EPITOME OF THE PRINCIPAL INFLECTIONS.

The following brief epitome, shewing the inflections, etc., which are of *most frequent occurrence*, may be of some help to the beginner.

Definite Article.

<i>N.</i> sa	so	thata	<i>Pl.</i> thai	thos	tho
<i>G.</i> this	thizos	this	thize	thizo	thize
<i>D.</i> thamma	thizai	thamma	thaim	thaim	thaim
<i>A.</i> thana	tho	thata	thans	thos	tho

Instrumental, the. *Sa* is often followed by the enclitic *uh* or *h*; as *sa-h*, *so-h*, *that-uh*, etc.

Strong Substantives.

The cases are given in the order *nom. gen. dat. acc.* The vocative is omitted.

1. *Masc.* Fisk-*s*, -*is*, -*a*, —; -*os*, -*e*, -*am*, -*ans*. *Fem.* Gib-*a*, -*os*, -*ai*, -*a*; -*os*, -*o*, -*om*, -*os*. *Neut.* Waurd, -*is*, -*a*, —; -*a*, -*e*, -*am*, -*a*.

2. *Masc.* Balg-*s*, -*is*, -*a*, —; -*eis*, -*e*, -*im*, -*ins*. *Fem.* Anst-*s*, -*ais*, -*ai*, —; -*eis*, -*e*, -*im*, -*ins*.

3. *Masc.* Sun-*us*, -*aus*, -*au*, -*u*; -*jus*, -*iwe*, -*um*, -*uns*. So also *Fem.* Hand-*us*. *Neut.* Faih-*u*, -*aus*, -*au*, -*u*.

4. Broth-*ar*, -*rs*, -*r*, -*ar*; brothr-*jus*, -*e*, -*um*, -*uns*.

5. Giband-*s*, -*is*, —, —; -*s*, -*e*, -*am*, -*s*.

Weak Substantives.

1. *Masc.* Han-*a*, -*ins*, -*in*, -*an*; -*ans*, -*ane*, -*am*, -*ans*.

2. *Fem.* Tuggo (Managei), -*ns*, -*n*, -*n*; -*ns*, -*no*, -*m*, -*ns*.

3. *Neut.* Hairt-*o*, -*ins*, -*in*, -*o*; -*ona*, -*ane*, -*am*, -*ona*.

Strong Adjectives.

1. *Masc.* Blind-*s*, -*is*, -*amma*, -*ana*; -*ai*, -*aize*, -*aim*, -*ans*.

Fem. Blind-*a*, -*aizos*, -*ai*, -*a*; -*os*, -*aizo*, -*aim*, -*os*.

Neut. Blind(ata), -*is*, -*amma*, -(ata); -*a*, -*aize*, -*aim*, -*a*.

2. *Masc.* Hard-*us*, hardj-*is*, -*amma*, -*ana*; hardj-*ai*, etc.

Fem. Hard-*us*, hardj-*aizos*, -*ai*, -*a*; hardj-*os*, etc.

Neut. Hard-*u* (-*jata*), hardj-*is*, -*amma*, hard-*u* (-*jata*); hardj-*a*, etc.

Weak Adjectives.

Masc. as Hana; *Fem.* as Tuggo; *Neut.* as Hairto. See *Weak Sbs.*

Pronouns.

Personal. 1. Ik, meina, mis, mik; *pl.* weis, unsara, unsis (uns), unsis (uns).

2. Thu, theina, thus, thuk; jus, izwara, izwis, izwis.

3. *Masc.* is, is, imma, ina; eis, ize, im, ins.

Fem. si, izos, izai, ija; ijos, izo, im, ijos.

Neut. ita, is, imma, ita; ija, ize, im, ija.

Possessive. 1. Meins. 2. Theins. 3. Seins (*as strong adj.*).

So also: 1. Unsar. 2. Izwar. 3. Seins.

Relative. Commonly the def. art., followed by *ei*.

Interrogative (*also indefinite*). Hwas, *fem.* hwo, *neut.* hwa; (*declined like sa*). *Hwas* is often followed by *-uh* or *-hun*.

Strong Verbs.

The *principal parts* are (1) *infin.* (2) *pt. t. I p. s.* (3) *pt. t. I p. pl.* (4) *pp.*

1. (*hold*). Haldan, haihald, haihaldum, haldans.

2. (*draw*). Dragan, drog, drogum, dragans . . . a, o, o, a.

3. (*break*). Brikan, brak, brekum, brukans . . . i, a, e, u.

4. (*give*). Giban, gaf, gebum, gibans . . . i, a, e, i.

5. (*drink*). Driggkan, draggk, druggkum, druggkans . . . i, a, u, u.

6. (*drive*). Dreiban, draib, dribum, dribans . . . ei, ai, i, i.

7. (*choose*). Kiusan, kaus, kusum, kusans . . . iu, au, u, u.

Weak Verbs.

1. (*lay*). Lagjan, *pt. t.* lagida, *pp.* lagiths.

2. (*have*). Haban, *pt. t.* habaida, *pp.* habaiths.

3. (*tell*). Spillon, *pt. t.* spilloda, *pp.* spilloths.

General Scheme of endings (strong verbs have also vowel-change).

Indic. Pres. *-a* (-o), *-s*, *-th*; *-os*, *-ts*; *-m*, *-th*, *-nd*.

Past Tense (strong). —, *-t*, —; *-u*, *-uts*; *-um*, *-uth*, *-un*.

Past Tense (weak). *-da*, *-des*, *-da*; *-dedu*, *-deduts*; *-dedum*, *-deduth*, *-dedun*.

Subjunct. Pres. *-au* (-o), *-s*, *-ai* (-o); *-wa*, *-ts*; *-ma*, *-th*, *-na*.

Past Tense (strong). *-jau*, *-eis*, *-i*; . . ., *-eits*; *-eima*, *-eith*, *-eina*.

Past Tense (weak). *-dedjau*, *-dedeis*, *-dedi*; . . ., *-dedeits*; *-dedeima*, *-dedeith*, *-dedeina*.

Imperative. *Dual.* 2. *-ts*; *pl.* 1. *-m*; 2. *-th*.

Infinitive (strong). *-an*; (weak) *-jan*, *-an*, *-on*.

Pres. Part. (strong). *-ands*; (weak) *-jands*, *-ands*, *-onds*.

Past Part. (strong). *-ans*; (weak) *-iths*, *-aiths*, *-oths*.

For anomalous verbs, see § 38, pp. lxiii-lxv.

ERRATA.

P. 12, ch. v, verse 22. *For* Jaecirus *read* Iacirus.

P. 52, note to ch. ix, verse 1. *For* those of them who *read* lit. 'they-they-who'; see § 47, line 11.

AIWAGGELJO THAIRH MARKU

ANASTODEITH.

CHAPTER I.

- 1 Anastodeins aiwaggeljons Iesus Christaus sunaus guths.
2 Swe gamelith ist in Esaïn praufetau :
Sai, ik insandja aggilu meinana faura thus,
saei gamanweith wig theinana faura thus.
3 Stibna wopjandins in authidai :
Manweith wig fraujs,
raihtos waurkeith staigos guths unsaris.
4 Was Iohannes daupjands in authidai jah merjands daupein
5 idreigos du aflageinai frawaurhte. Jah usiddjedun du imma
all Iudaialand jah Iairusaulymeis, jah daupidai wesun allai in
Iaurdane ahwai fram imma, andhaitandans frawaurhtim sein-
6 aim. Wasuth-than Iohannes gawasiths taglam ulbandaus
jah gairda filleina bi hup seinana, jah matida thramsteins jah
7 milith haithiwisk ; Jah merida kwithands : kwimith swinthoza
mis sa afar mis, thizei ik ni im wairths anahneiwands and-
8 bindan skaudaraip skohe is. Aththan ik daupja izwis in
watin, ith is daupeith izwis in ahmin weihamma.
9 Jah warth in jainaim dagam, kwam Iesus fram Nazaraith
Galeilais, jah daupiths was fram Iohanne in Iaurdane.
10 Jah suns usgaggands us thamma watin gasahw usluknans
11 himinans, jah ahman swe ahak atgaggandan ana ina. Jah

10. MS. usluknans ; U. usluknandans.

stibna kwam us himinam: thu is sunus meins sa liuba, in
thuzei waila galeikaida.

12,13 Jah suns sai, ahma ina ustauh in authida. Jah was in
thizai authidai dage fidwor tiguns fraisans fram Satanin, jah
was mith diuzam; jah aggileis andbahtidedun imma.

14 Ith afar thatei atgibans warth Iohannes, kwam Iesus in
15 Galeilaia merjands aiwaggeljon thiudangardjos guths, Kwith-
ands, thatei usfullnoda thata mel jah atnehwida sik thiud-
angardi guths: idreigoth jah galaubeith in aiwaggeljon.

16 Jah hwarbonds faur marein Galeilaias gasahw Seimonu jah
Andraian brothar is, this Seimonis, wairpandans nati in mar-
17 ein; wesun auk fiskjans. Jah kwath im Iesus: hirjats afar
18 mis, jah gatauja igkwis wairthan nutans manne. Jah suns
19 afletandans tho natja seinu laistidedun afar imma. Jah
jainthro inn gaggands framis leiril gasahw Iakobu thana
Zaibaidaius jah Iohanne brothar is, jah thans in skipa
20 manwjandans natja. Jah suns haihait ins. Jah afletandans
attan seinana Zaibaidaiu in thamma skipa mith asnjam,
galithun afar imma.

21 Jah galithun in Kafarnaum; jah suns sabbato daga ga-
22 leithands in synagogen laisida ins. Jah usfilmans waurthun
ana thizai laiseinai is: unte was laisjands ins swe waldufni
23 habands jah ni swaswe thai bokarjos. Jah was in thizai
synagogen ize manna in unhrainjamma ahmin, jah ufropida,
24 Kwithands: fralet, hwa uns jah thus, Iesu Nazorenai, kwamt
frakwistjan uns? Kann thuk, hwas thu is, sa weiha guths.
25 Jah andbait ina Iesus kwithands: thahai, jah usgagg ut us
26 thamma, ahma unhrainja. Jah tahida ina ahma sa unhrainja,
27 jah hropjands stibnai mikilai usiddja us imma. Jah afslauth-
nodedun allai sildaleikjandans, swaei sokidedun mith sis
misso kwithandans: hwa sijai thata? hwo so laiseino so

niujo, ei mith waldufnja jah ahmam thaim unhrainjam
 28 anabiudith jah ufhausjand imma? Usiddja than meritha is
 suns and allans bisitands Galeilaias.

29 Jah suns us thizai synagogen usgaggandans kwemun in
 garda Seimonis jah Andraiins mith Iakobau jah Iohannen.
 30 Ith swaihro Seimonis lag in brinnon; jah suns kwethun
 31 imma bi ija. Jah duatgaggands urraisida tho undgreipands
 handu izos, jah aflailot tho so brinno suns, jah andbahtida
 im.

32 Andanahtja than waurthanamma, than gasaggkw sauil,
 berun du imma allans thans ubil habandans jah unhulthons
 33 habandans. Jah so baurgs alla garunnana was at daura.
 34 Jah gahailida managans ubil habandans missaleikaim sauh-
 tim, jah unhulthons managos uswarp, jah ni fralailot rodjan
 thos unhulthons, unte kunthedun ina.

35 Jah air uhtwon usstandands usiddja, jah galaith ana auth-
 36 jana stath, jah jainar bath. Jah galaistans waurthun imma
 37 Seimon jah thai mith imma. Jah bigitandans ina kwethun
 38 du imma, thatei allai thuk sokjand. Jah kwath du im:
 gaggam du thaim bisunjane haimom jah baurgim, ei jah
 39 jainar merjau, unte duthe kwam. Jah was merjands in
 synagogim ize and alla Galeilaian jah unhulthons uswairp-
 ands.

40 Jah kwam at imma thrutsfill habands, bidjands ina jah
 kniwam knussjands jah kwithands du imma, thatei jabai
 41 wileis, magt mik gahrainjan. Ith Iesus infeinands, ufrak-
 jands handu sein attaitok imma, jah kwath imma: wiljau,
 42 wairth hrains. Jah bithe kwath thata Iesus, suns thata thruts-
 43 fill aflaith af imma, jah hrains warth. Jah gahwotjands
 44 imma, suns ussandida ina, Jah kwath du imma: saihw ei
 mannhun ni kwithais waiht; ak gagg thuk silban ataugjan

gudjin, jah atbair fram gahraineinai theinai thatei anabauth
 45 Moses, du weitwodithai im. Ith is usgaggands dugann
 merjan filu jah uskwithan thata waurd, swaswe is juthan
 ni mahta andaugjo in baurg galeithan, ak uta ana authjaim
 stadim was ; jah iddjedun du imma allathro.

CHAPTER II.

1 Jah galaith aftra in Kafarnaum afar dagans, jah gafrehun
 2 thatei in garda ist. Jah suns gakwemun managai, swaswe
 juthan ni gamostedun nih at दौरा, jah rodida im waurd.
 3 Jah kwemun at imma uslithan bairandans, hafanana fram
 4 fidworim. Jah ni magandans nehwa kwiman imma faura
 manageim, andhulidedun hrot tharei was Iesus ; jah usgrab-
 andans insailidedun thata badi jah fralailotun, ana thammei
 5 lag sa uslitha. Gasaihwands than Iesus galaubein ize kwath
 du thamma uslithin : barnilo, afletanda thus frawaurhteis
 6 theinos. Wesunuh than sumai thize bokarje jainar sitandans
 7 jah thagkjandans sis in hairtam seinaim : Iiwa sa swa rodeith
 naiteinins ? hwas mag afletan frawaurhtins, niba ains guth ?
 8 Jah suns ufkunnands Iesus ahmin seinamma thatei swa thai
 mitodedun sis, kwath du im : duhwe mitoth thata in hairtam
 9 izwaraim ? Hwathar ist azetizo du kwithan thamma uslithin :
 afletanda thus frawaurhteis theinos, thau kwithan : urreis jah
 10 nim thata badi theinata jah gagg ? Aththan ei witeith thatei
 waldufni habaith sunus mans ana airthai afletan frawaurhtins,
 11 kwath du thamma uslithin : Thus kwitha : urreis, nimuh thata
 12 badi thein jah gagg du garda theinamma. Jah urrais suns
 jah ushafjands badi usiddja faura andwairthja allaize, swaswe
 usgeisnodedun allai jah hauhidedun mikiljandans guth, kwith-
 andans thatei aiw swa ni gasehwun.

13 Jah galaith aftra faur marein, jah all manageins iddjedun
 14 du imma, jah laisida ins. Jah hwarbonds gasahw Laiwwi
 thana Alfaiaus sitandan at motai jah kwath du imma: gagg
 15 afar mis; jah usstandands iddja afar imma. Jah warth,
 bithe is anakumbida in garda is, jah managai motarjos jah
 frawaurhtai mith anakumbidedun Iesua jah siponjam is;
 16 wesun auk managai jah iddjedun afar imma. Jah thai
 bokarjos jah Fareisaieis gasaihwandans ina matjandan mith
 thaim motarjam jah frawaurhtaim, kwethun du thaim siponjam
 is: hwa ist [thatei mith motarjam jah] frawaurhtaim matjith
 17 jah driggkith? Jah gahausjands Iesus kwath du im: ni
 thaurbun swinthal lekeis, ak thai ubilaba habandans; ni
 kwam lathon uswaurhtans, ak frawaurhtans.

18 Jah wesun siponjos Iohannis jah Fareisaieis fastandans;
 jah atiddjedun jah kwethun du imma: duhwe siponjos
 Iohannis jah Fareisaieis fastand, ith thai theinai siponjos ni
 19 fastand? Jah kwath im Iesus: ibai magun sunjus bruth-
 fadis, und thatei mith im ist bruthfaths, fastan? swa lagga
 hweila swe mith sis haband bruthfad, ni magun fastan.
 20 Aththan atgaggand dagos than afnimada af im sa bruthfaths,
 21 jah than fastand in jainamma daga. Ni manna plat fanins
 niujis siujith ana snagan fairnjana; ibai afnimai fullon af
 thamma sa niuja thamma fairnjin, jah wairsiza gataura wairth-
 22 ith. Ni manna giutith wein juggata in balgins fairnjans;
 ibai aufto distairai wein thata niujo thans balgins, jah wein
 usgutnith jah thai balgeis frakwistnand; ak wein juggata in
 balgins niujans giutand.

23 Jah warth thairhgaggan imma sabbato daga thairh atisk,
 24 jah dugunnun siponjos is skewjandans raupjan ahsa. Jah
 Fareisaieis kwethun du imma: sai, hwa taujand siponjos

¹ 16. MS. *omits* thatei mith motarjam jah; and for frawaurhtaim has fra^aurhtaim.

18. For the second Iohannis the MS. has Iohannes.

25 theinai sabbatim thetei ni skuld ist? Jah is kwath du im :
 niu ussuggwuth aiw hwa gatawida Daweid, than thaurfta jah
 26 gredags was, is jah thai mith imma? Hwaiwa galaith in gard
 guths uf Abiathara gudjin jah hlaibans faurlageinai matida,
 thanzei ni skuld ist matjan niba ainaim gudjam, jah gaf jah
 27 thaim mith sis wisandam? Jah kwath im : sabbato in mans
 28 warth gaskapans, ni manna in sabbato dagis ; Swaei frauja
 ist sa sunus mans jah thamma sabbato.

CHAPTER III.

1 Jah galaith aftra in synagogen, jah was jainar manna ga-
 2 thaursana habands handu. Jah witaidedun imma hailidediu
 3 sabbato daga, ei wrohidedeina ina. Jah kwath du thamma
 mann thamma gathauršana habandin handu : urreis in
 4 midumai. Jah kwath du im : skuldu ist in sabbatim thiuth
 taujan aiththau unthiuth taujan, saiwala nasjan aiththau
 5 uskwistjan? Ith eis thahaidedun. Jah ussaihwands ins mith
 moda, gaurs in daubithos hairtins ize, kwath du thamma
 mann : ufrakei tho handu theina ! Jah ufrakida, jah gastoth
 6 aftra so handus is. Jah gaggandans than Fareisaieis sunsaiw
 mith thaim Herodianum garuni gatawidedun bi ina, ei imma
 uskwemeina.

7 Jah Iesus aflaith mith siponjam seinaim du marein, jah
 filu manageins us Galeilaia laistidedun afar imma, jah us
 8 Iudaia, Jah us Iairusauly mim, jah us Idumaia, jah hindana
 Iaurdanaus ; jah thai bi Tyra jah Seidona, manageins filu,
 9 gahausjandans hwan filu is tawida, kwemun at imma. Jah
 kwath thaim siponjam seinaim ei skip habaith wesi at imma
 10 in thizos manageins, ei ni thraiheina ina. Managans auk
 gahailida, swaswe drusun ana ina ei imma attaitokeina, jah

11 swa managai swe habaidedun wundufnjos jah ahmans un-
 hrainjans, thaih than ina gasehwun, drusun du imma jah
 12 hropidedun kwithandans, thatei thu is sunus guths. Jah filu
 andbait ins ei ina ni gaswikunthidedeina.
 13 Jah usstaig in fairguni jah athaihait thanzei wilda is, jah
 14 galithun du imma. Jah gawaurhta twalif du wisan mith sis,
 15 jah ei insandidedi ins merjan, Jah haban waldufni du hailjan
 16 sauhtins jah uswairpan unhulthons. Jah gasatida Seimona
 17 namo Paitrus; Jah Iakobau thamma Zaibaidaiaus, jah Iohanne
 brothr Iakobaus, jah gasatida im namna Bauanairgais, thatei
 18 ist: sunjus theihwons; Jah Andraian jah Filippu jah Bar-
 thaulaumaiu jah Matthaiu jah Thoman jah Iakobu thana
 19 Alfaiaus, jah Thaddaiu jah Seimona thana Kananeiten, Jah
 Iudan Iskarioten, saei jah galewida ina.
 20 Jah atiddjedun in gard, jah gaiddja sik managei, swaswe
 21 ni mahtedun nih hlaif matjan. Jah hausjandans fram imma
 bokarjos jah antharai usiddjedun gahaban ina: kwethun auk,
 22 thatei usgaisiths ist. Jah bokarjos thai af Iairusaulymai
 kwimandans kwethun thatei Baiailzaibul habaith, jah thatei
 in thamma reikistin unhulthono uswairpith thaim unhulthom.
 23 Jah athaitands ins in gajukom kwath du im: hwaiwa mag
 24 Satanas Satanan uswairpan? Jah jabai thiudangardi withra
 25 sik gadailjada, ni mag standan so thiudangardi jaina. Jah
 jabai gards withra sik gadailjada, ni mag standan sa gards
 26 jains. Jah jabai Satana usstoth ana sik silban jah gadailiths
 27 warth, ni mag gastandan, ak andi habaith. Ni manna mag
 kasa swinthis galeithands in gard is wilwan, niba faurthis
 thana swinthan gabindith; ja [than] thana gard is diswilwai.
 28 Amen, kwitha izwis, thatei allata afletada thata frawaurhte
 sunum manne, jah naiteinos swa managos swaswe wajamer-
 29 jand; Aththan saei wajamereith ahman weihana ni habaith

13. MS. ustaig; M. usstaig.

27. MS. omits than.

30 fralet aiw, ak skula ist aiweinaizos frawaurhtais. Unte kwethun: ahman unhrainjana habaith.

31 Jah kwemun than aitheis is jah brothrjus is, jah uta standand-
 32 ona insandedun du imma, haitandona ina. Jah setun bi
 ina managei; kwethun than du imma: sai, aitheis theina jah
 brothrjus theinai jah swistrjus theinos uta sokjand thuk.
 33 Jah andhof im kwithands: hwo ist so aitheis meina aiththau
 34 thai brothrjus meinai? Jah bisaihwands bisunjane thans bi
 sik sitandans kwath: sai, aitheis meina jah thai brothrjus
 35 meinai. Saei allis waurkeith wiljan guths, sa jah brothar
 meins jah swistar jah aitheis ist.

CHAPTER IV.

1 Jah aftra Iesus dugann laisjan at marein, jah galesun sik
 du imma manageins filu, swaswe ina galeitha[nda]n in skip
 gasitan in marein; jah alla so managei withra marein ana
 2 statha was. Jah laisida ins in gajukom manag, jah kwath
 3 im in laiseinai seinai: Hauseith! Sai, urrann sa saians du
 4 saian fraiwa seinamma. Jah warth, miththaneis saiso, sum
 raihtis gadraus faur wig, jah kwemun fuglos jah fretun thata.
 5 Antharuth-than gadraus ana stainamma, thareis ni habaida
 airtha managa, jah suns urrann, in thizeis ni habaida diupai-
 6 zos airthos; At sunnin than urrinnandin ufbrann, jah unte ni
 7 habaida wurtins, gathaursnoda. Jah sum gadraus in thaurn-
 uns; jah ufarstigun thai thaurnjus jah afhwapededun thata,
 8 jah akran ni gaf. Jah sum gadraus in airtha goda, jah gaf
 akran urrinnando jah wahsjando; jah bar ain 'l' jah ain 'j'
 9 jah ain 'r' Jah kwath: saei habai ausona hausjandona,
 gahausjai.
 10 Ith bithe warth sundro, frehun ina thai bi ina mith thaim

11 twalibim thizos gajukons. Jah kwath im: izwis atgiban ist
 kunnan runa thiudangardjos guths, ith jainaim thaim uta in
 12 gajukom allata wairthith, Ei saihwandans saihwaina jah ni
 gaumjaina, jah hausjandans hausjaina jah ni frathjaina, nibai
 13 hwan gawandjaina sik jah afletaindau im frawaurhteis. Jah
 kwath du im: ni wituth tho gajukon, jah hwaiwa allos thos
 14, 15 gajukons kunneith? Sa saijands waurd saijith. Aththan
 thai withra wig sind, tharei saiada thata waurd, jah than
 gahausjand unkarjans, suns kwimith Satanas jah usnimith
 16 waurd thata insaiano in hairtam ize. Jah sind samaleiko
 thai ana stainahamma saianans, thaiei than hausjand thata
 17 waurd, suns mith fahedai nimand ita, Jah ni haband waurtins
 in sis, ak hweilahwairbai sind; thathroh, bithe kwimith aglo
 18 aiththau wrakja in this waurdis, suns gamarjanda. Jah thai
 sind thai in thaurnuns saianans, thai waurd hausjandans,
 19 Jah saurgos thizos libainais jah afmarzeins gabeins jah thai
 bi thata anthar lustjus inn atgaggandans afhwapjand thata
 20 waurd, jah akranalaus wairthith. Jah thai sind thai ana
 airthai thizai godon saianans, thaiei hausjand thata waurd
 jah andnimand jah akran bairand, ain 'i' jah ain 'j' jah
 ain 'r'

21 Jah kwath du im: ibai lukarn kwimith duthe ei uf melan
 satjaidau aiththau undar ligr? niu ei ana lukarnastathan
 22 satjaidau? Nih allis ist hwa fulginis thatei ni gabairhtjaidau;
 23 nih warth analaugn, ak ei swikunth wairthai. Jabai hwas
 24 habai ausona hausjandona, gahausjai. Jah kwath du im:
 saihwith, hwa hauseith! In thizaiei mitath mitith, mitada
 25 izwis, jah biaukada izwis thaim galaubjandam. Unte this-
 hwammeh saei habaith, gibada imma; jah saei ni habaith,
 jah thatei habaith afnimada imma.

26 Jah kwath: swa ist thiudangardi guths, swaswe jabai

27 manna wairpith fraiwa ana airtha. Jah slepith jah urreisith
 naht jah daga, jah thata fraiw keinith jah liudith swe ni wait
 28 is. Silbo auk airtha akran bairith: frumist gras, thathroh
 29 ahs, thathroh fulleith kaurnis in thamma ahsa. Thanuh
 bithe atgibada akran, suns insandeith giltha, unte atist
 asans.

30 Jah kwath: hwe galeikom thiudangardja guths, aiththau
 31 in hwileikai gajukon gabairam tho? Swe kaurno sinapis,
 thatei than saiada ana airtha, minnist allaize fraiwe ist thize
 32 ana airthai; Jah than saiada, urrinnith jah wairhith allaize
 grase maist, jah gataujith astans mikilans, swaswe magun uf
 skadau is fuglos himinis gabauan.

33 Jah swaleikaim inanagaim gajukom rodida du im thata
 34 waurd, swaswe mahtedun hausjon. Ith inuh gajukon ni
 rodida im, ith sundro siponjam seinaim andband allata.

35 Jah kwath du im in jainamma daga, at andanahtja than
 36 waurthanamma: usleitham jainis stadis. Jah afletandans
 tho managein andnemun ina swe was in skipa; jah than
 37 anthara skipa wesun mith imma. Jah warth skura windis
 mikila jah wegos waltidedun in skip, swaswe ita juthan
 38 gafullnoda. Jah was is ana notin ana waggarja slepands,
 jah urraisidedun ina jah kwethun du imma: laisari, niu kara
 39 thuk thizei frakwistnam? Jah urreisands gasok winda jah
 kwath du marein: gaslawai, afdumbn! Jah anasilaida sa
 40 winds jah warth wis mikil. Jah kwath du im: duhwe
 faurhtai sijuth swa? hwaiwa ni nauh habaith galaubein?
 41 Jah ohtedun sis agis mikil jah kwethun du sis misso: hwas
 thannu sa sijai, unte jah winds jah marei ufhausjand imma?

CHAPTER V.

1, 2 Jah kwemun hindar marein in landa Gaddarene. Jah
 usgaggandin imma us skipa, suns gamotida imma manna us

3 aurahjom in ahmin unhrainjamma, Saei bauain habaida in
 aurahjom : jah ni naudibandjom eisarneinaim manna mahta
 4 ina gabindan. Unte is ufta eisarnam bi fotuns gabuganaim
 jah naudibandjom eisarneinaim gabundans was, jah galausida
 af sis thos naudibandjos jah tho ana fotum eisarna gabrak,
 5 jah manna ni mahta ina gatamjan. Jah sinteino nahtam jah
 dagam in aurahjom jah in fairgunjam was hropjands jah
 6 bliggwands sik stainam. Gasaihwards than Iesu fairrathro
 7 rann jah inwait ina, Jah hropjands stibnai mikilai kwath : hwa
 mis jah thus, Iesu, sunau guths this hauhistins? biswara
 8 thuk bi gutha, ni balwjais mis! Unte kwath imma : usgagg,
 9 ahma unhrainja, us thamma mann! Jah frah ina : hwa
 namo thein? Jah kwath du imma : namo mein Laigaion,
 10 unte managai sijum. Jah bath ina filu ei ni usdrebi im us
 11 landa. Wasuh than jainar hairda sweine haldana at thamma
 12 fairgunja. Jah bedun ina allos thos unhulthons kwithan-
 deins : insandei unsis in tho sweina, ei in tho galeithaima.
 13 Jah uslaubida im Iesus suns. Jah usgaggandans ahmans
 thai unhrainjans galithun in tho sweina, jah rann so hairda
 and driuson in marein ; wesunuth-than swe twos thusundjos,
 14 jah afhwapnodedun in marein. Jah thai haldandans tho
 sweina gathlauhun, jah gataihun in baurg jah in haimom, jah
 15 kwemun saihwan hwa wesi thata waurthano. Jah atiddje-
 dun du Iesua, jah gasaihwand thana wodan sitandan jah
 gawasidana jah frathjandan thana saei habaida laigaion, jah
 16 ohtedun. Jah spillodedun im thaiei gasehwun, hwaiwa
 17 warth bi thana wodan jah bi tho sweina. Jah dugunnun
 18 bidjan ina galeithan hindar markos seinos. Jah inn gaggand-
 an ina in skip bath ina, saei was wods, ei mith imma wesi.
 19 Jah ni lailot ina, ak kwath du imma : gagg du garda thein-

6. MS. gasaisaihwands ; *obviously an error.*

10. MS. usdrebi ; *but read usdribi.*

amma du theinain, jah gateih im, hwan filu thus frauja
 20 gatawida jah gaarmaida thuk. Jah galaith jah dugann merjan
 in Daikapaulein, hwan filu gatawida imma Iesus; jah allai
 sildaleikidedun.

21 Jah usleithandin Iesua in skipa aftra hindar marein, ga-
 kwemun sik manageins filu du imma, jah was faura marein.
 22 Jah sai, kwimith ains thize synagogafade namin Jaeirus; jah
 23 saihwands ina gadraus du fotum Iesus, Jah bath ina filu,
 kwithands, thatei dauhtar meina aftumist habaith, ei kwimands
 24 lagjais ana tho handuns, ei ganisai jah libai. Jah galaith
 mith imma; jah iddjedun afar imma manageins filu jah
 thraihun ina.

25 Jah kwinono suma wisandei in runa blothis jera twalif,
 26 Jah manag gathulandei fram managaim lekjam jah frakwim-
 andei allamma seinamma jah ni waihtai botida, ak mais
 27 wairs habaida, Gahausjandei bi Iesu, atgaggandei in mana-
 28 gein aftana attaitok wastjai is. Unte kwath, thatei jabai
 29 wastjom is atteka, ganisa. Jah sunsaiw gathaursnoda sa
 brunna blothis izos, jah ufkuntha ana leika thatei gahailnoda
 30 af thamma slaha. Jah sunsaiw Iesus ufkuntha in sis silbin
 tho us sis maht usgaggandein; gawandjands sik in managein
 31 kwath: hwas mis taitok wastjom? Jah kwethun du imma
 siponjos is: saihwis tho managein threihandein thuk, jah
 32 kwithis: hwas mis taitok. Jah wlaitoda saihwan tho thata
 33 taujandein. Ith so kwino ogandei jah reirandei, witandei
 thatei warth bi ija, kwam jah draus du imma, jah kwath imma
 34 alla tho sunja. Ith is kwath du izai: dauhtar, galaubeins
 theina ganasida thuk; gagg in gawairthi, jah sijais haila af
 thamma slaha theinamma.

35 Nauhthanuh imma rodjandin, kwemun fram thamma syn-
 agogafada, kwithandans, thatei dauhtar theina gaswalt; hwa
 36 thanamais draibeis thana laisari? Ith Iesus sunsaiw gahaus-
 jands thata waurd rodith, kwath du thamma synagogafada:

37 ni faurhte; thatainei galaubei. Jah ni fralailot ainohun ize
 mith sis afargaggan, nibai Paitru jah Iakobu jah Iohannen
 38 brothar Iakobis. Jah galaith in gard this synagogafadis, jah
 gasahw auhjodu jah gretandans jah waifairhwjandans filu.
 39 Jah inn atgaggands kwath du im : hwa auhjoth jah gretith?
 40 thata barn ni gadauthnoda, ak slepith. Jah bihlohun ina.
 Ith is uswairpands allaim ganimith attan this barnis jah
 aithein jah thans mith sis, jah galaith inn tharei was thata
 41 barn ligando. Jah fairgraip bi handau thata barn kwathuh
 du izai : taleitha kumei, thatei ist gaskeirith : mawilo, du thus
 42 kwitha : urreis. Jah suns urrais so mawi jah iddja ; was
 43 auk jere twalibe ; jah usgeisnodedun faurhtein mikilai. Jah
 anabauth im filu ei manna ni funthi thata ; jah haihait izai
 giban matjan.

CHAPTER VI.

1 Jah usstoth jainthro jah kwam in landa seinamma, jah
 2 laistidedun afar imma siponjos is. Jah bithe warth sabbato,
 dugann in synagoge laisjan, jah managai hausjandans silda-
 leikidedun kwithandans : hwathro thamma thata, jah hwo so
 handugeino so gibano imma, ei mahteis swaleikos thairh
 3 handuns is wairthand? Niu thata ist sa timrja, sa suns
 Marjins, ith brothar Iakoba jah Iuse jah Iudins jah Seimonis?
 jah niu sind swistrjus is her at unsins? Jah gamarzidai
 4 waurthun in thamma. Kwath than im Iesus thatei nist
 praufetus unswers, niba in gabaurthai seinai jah in ganithjam
 5 jah in garda seinamma. Jah ni mahta jainar ainohun mahte
 gataujan, niba fawaim siukam handuns galagjands gahailida.
 6 Jah sildaleikida in ungalaubeiniais ize, jah bitauh weihsa
 bisunjane, laisjands.

7 Jah athaihait thans twalif jah dugann ins insandjan twans
 8 hwanzuh, jah gaf im waldufni ahmane unhrainjaize. Jah
 faurbauth im ei waiht ni nemeina in wig, niba hrugga aina,
 9 nih matibalg nih hlaif nih in gairdos aiz, Ak gaskohai suljom:
 10 jah ni wasjaith twaim paidom. Jah kwath du im: thishwaduh
 thei gaggaith in gard, thar saljaith, unte usgaggaith jainthro.
 11 Jah swa managai swe ni andnimaina izwis, nih hausjaina izwis,
 usgaggandans jainthro ushrisjaith mulda tho undaro fotum
 izwaraim du weitwodithai im. Amen, kwitha izwis: sutizo
 ist Saudaumjam aiththau Gaumaurjam in daga stauos thau
 12 thizai baurg ja[i]nai. Jah usgaggandans meridedun ei
 13 idreigodedeina. Jah un hulthons managos usdribun, jah
 gasalbodedun alewa managans siukans, jah gahailidedun.
 14 Jah gahausida thiudans Herodes, swikunth allis warth
 namo is, jah kwath thatei Iohannis sa daupjands us dauth-
 aim urrais, duththe waurkjand thos mahteis in imma.
 15 Antharai than kwethun thatei Helias ist; antharai than
 16 kwethun thatei praufetes ist swe ains thize praufete. Gahaus-
 jands than Herodes kwath, thatei thammei ik haubith afmai-
 17 mait Iohanne, sa ist: sah urrais us dauthaim. Sa auk raihtis
 Herodes insandjands gahabaida Iohannen jah gaband ina in
 karkarai in Hairodiadins kwenais Filippaus brothrs seinis,
 18 unte tho galiugaida. Kwath auk Iohannes du Heroda, thatei
 19 ni skuld ist thus haban kwen brothrs theinis. Ith so Herodia
 20 naiw imma jah wilda inma uskwiman, jah ni mahta; Unte
 Herodis ohta sis Iohannen, kunnands ina wair garaihtana
 jah weihana, jah witaida imma jah hausjands imma manag
 21 gatawida jah gabaurjaba imma andhausida. Jah waurthans
 dags gatils, than Herodis mela gebaurthais seinazos nahta-

10. MS. usgaggaggaith.

11. MS. nihausjaina. MS. janai.

19. For naiw the MS. has naiswor, but, according to Uppström, it is corrected to naiw by the scribe.

mat waurhta thaim maistam seinaze jah thusundifadim jah
 22 thaim frumistam Galeilias, Jah atgaggandein inn dauhtr
 Herodiadins jah plinsjandein jah galeikandein Heroda jah
 thaim mith anakumbjandam, kwath thiudans du thizai maujai :
 23 bidei mik thishwizuh thei wileis, jah giba thus. Jah swor
 izai, thatei thishwah thei bidjais mik, giba thus, und halba
 24 thiudangardja meina. Ith si usgaggandei kwath du aithein
 seinai : hwis bidjau? Ith si kwath : haubidis Iohannis this
 25 daupjandins. Jah atgaggandei sunsaiw sniumundo du tham-
 ma thiudana bath kwithandei : wiljau ei mis gibais ana mesa
 26 haubith Iohannis this daupjandins. Jah gaurs waurthans sa
 thiudans in thize aithe jah in thize mith anakumbjandane ni
 27 wilda izai ufbrikan. Jah suns insandjands sa thiudans
 spaikulatur, anabauth briggan haubith is. Ith is galeithands
 28 afmaimait imma haubith in karkarai. Jah atbar thata haubith
 is ana mesa, jah atgaf ita thizai maujai, jah so mawi atgaf ita
 29 aithein seinai. Jah gahausjandans siponjos is kwemun jah
 usnemun leuk is jah galagidedun ita in hlaiwa.
 30 Jah gaiddjedun apaustauleis du Iesua jah gataihun imma
 allata jah swa filu swe gatawide[dun] — —
 53, 54 — — jah duatsniwun. Jah usgaggandam im us skipa,
 55 sunsaiw ufkunnandans ina, Birinnandans all thata gawi du-
 gunnun ana badjam thans ubil habandans bairan, thadei
 56 hausidedun ei is wesi. Jah thishwaduh thadei iddja in
 haimos aiththau baurgs aiththau in weihsa, ana gagga lagide-
 dun siukans jah bedun ina ei thau skauta wastjos is attaitok-
 eina ; jah swa managai swe attaitokun imma, ganesun.

CHAPTER VII.

1 Jah gawkemun sik du imma Fareisaieis jah sumai thize
 2 bokarje, kwimandans us Iairusaulymim. Jah gasaihwandans

sumans thize siponje is gamainjaim handum, that-ist un-
 3 thwahanaim, matjandans hlaibans; Ith Fareisaieis jah allai
 Iudaieis, niba ufta thwahand handuns, ni matjand, habandans
 4 anafilh thize sinistane, Jah af mathla niba daupjand ni mat-
 jand, jah anthar ist manag thatei andnemun du haban,
 5 daupeinins stikle jah aurkje jah katile jah ligre; Thathroh than
 frehun ina thai Fareisaieis jah thai bokarjos : duhwe thai
 siponjos theinai ni gaggand bi thammei anafulhun thai sinist-
 6 ans, ak unthwahanaim handum matjand hlaif? Ith is andhaf-
 jands kwath du im, thatei waila praufetida Esaïas bi izwis
 thans liutans, swe gamelith ist :

So managei wairilom mik sweraith,
 ith hairto ize fairra habaith sik mis.

7 Ith sware mik blotand,
 laisjandans laiseinins, anabusnins manne ;
 8 Afletandans raihtis anabusn guths habaith thatei anafulhun
 mannans, daupeinins aurkje jah stikle, jah anthar galeik
 9 swaleikata manag taujith. Jah kwath du im : waila inwidith
 10 anabusn guths, ei thata anafulhano izwar fastaith. Moses auk
 raihtis kwath : swerai attan theinana jah aithein theina ; jah
 saei ubil kwithai attin seinamma aiththau aithein seinai,
 11 dauthau afdauthjaidau. Ith jus kwithith: jabai kwithai manna
 attin seinamma aiththau aithein : kaurban, thatei is maithms,
 12 thishwah thatei us mis gabatnis, Jah ni fraletith ina ni waiht
 13 taujan attin seinamma aiththau aithein seinai, Blaauthjandans
 waurd guths thizai anabusnai izwarai, thoei anafulhuth ; jah
 14 galeik swaleikata manag taujith. Jah athaitands alla tho
 15 managein kwath im : hauseith mis allai jah frathjaith. Ni
 waihts ist utathro mans inn gaggando in ina thatei magi ina
 16 gamainjando mannan. Jabai hwas habai ausona hausjand-
 17 ona, gahausjai. Jah than galaith in gard us thizai mana-
 18 gein, frehun ina siponjos is bi tho gajukon, Jah kwath du

im : swa jah jus unwitans sijuth? Ni frathjith thammei all
 thata utathro inn gaggando in mannan ni mag ina gamainjan:
 19 Unte ni galeithith imma in hairto, ak in wamba, jah in ur-
 20 runsa usgaggith, [jah] gahraineith allans matins. Kwathuth-
 than thatei thata us mann usgaggando thata gamaineith
 21 mannan. Innathro auk us hairtin manne mitoneis ubilos
 22 usgaggand: kalkinassjus, horinassjus, maurthra, Thiubja, faihu-
 frikeins, unseleins, liutei, aglaitei, augo unsel, wajamereins,
 23 hauhairtei, unwiti. Tho alla ubilona innathro usgaggand
 jah gagamainjand mannan.
 24 Jah jainthro usstandands galaith in markos Tyre jah Sei-
 done, jah galeithands in gard ni wilda witan mannan jah ni
 25 mahta galaugnjan. Gahausjandei raihtis kwino bi ina, thizozei
 habaida dauhtar ahman unhrainjana, kwimandei draus du
 26 fotum is. Wasuth-than so kwino haithno, Saurini-fynikiska
 gabaurthai, jah bath ina ei tho unhulthon uswaurpi us dauhtr
 27 izos. Ith Iesus kwath du izai: let faurthis sada wairthan
 barna, unte ni goth ist niman hlaib barne jah wairpan hund-
 28 am. Ith si andhof imma jah kwath du imma: jai, frauja;
 jah auk hundos undaro biuda matjand af drauhsnom barne.
 29 Jah kwath du izai: in this waurdis gagg; usiddja unhultho
 30 us dauhtr theinai. Jah galeithandei du garda seinamma
 bigat unhulthon usgaggana jah tho dauhtar ligandein ana
 ligra.
 31 Jah aftra galeithands af markom Tyre jah Seidone kwam
 at marein Galeilaie mith tweihnaim markom Daikapaulaios.
 32 Jah berun du imma baudana stammana, jah bedun ina ei
 33 lagidedi imma handau. Jah afnimands ina af managein
 sundra, lagida figgrans seinans in ausona imma jah spewands
 34 attaitok tuggon is, Jah ussaihwands du himina gaswogida, jah
 35 kwath du imma: aiffatha, thatei ist, uslukn. Jah sunsaiw

20. MS. *omits* jah.33. M. *speiwands*.

usluknodedun imma hliumans jah andbundnoda bandi tugg-
 36 ons is jah rodida raihtaba. Jah anabauth im ei mann ni
 kwetheina. Hwan filu is im anabauth, mais thamma eis
 37 meridedun, Jah ufarassau sildaleikidedun kwithandans : waila
 allata gatawida, jah baudans gataujith gahausjan jah unrod-
 jandans rodjan.

CHAPTER VIII.

1 In jainaim than dagam aftra at filu managai managein
 wisandein jah ni habandam hwa matidedeina, athaitands
 2 siponjans kwathuh du im : Infeinoda du thizai managein,
 unte ju dagans thrins mith mis wesun, jah ni haband hwa
 3 matjaina ; Jah jabai fraleta ins lauskwithrans du garda ize,
 4 ufligand ana wiga ; sumai raihtis ize fairrathro kwemun. Jah
 andhofun imma siponjos is : hwathro thans mag hwas
 5 gasothjan hlaibam ana authidai ? Jah frah ins : hwan mana-
 6 gans habaith hlaibans ? Ith eis kwethun : sibun. Jah ana-
 bauth thizai managein anakumbjan ana airthai ; jah nimands
 thans sibun hlaibans jah awiliudonds gabrak jah atgaf sipon-
 jam seinaim, ei atlagidedeina faur ; jah atlagidedun faur tho
 7 managein. Jah habaidedun fiskans fawans, jah thans ga-
 8 thiuthjands kwath ei atlagidedeina jah thans. Gamatidedun
 than jah sadai waurthun ; jah usnemun laibos gabruko sibun
 9 spyreidans. Wesunuth-than thai matjandans swe fidwor
 10 thusundjos ; jah fralailot ins. Jah galaith sunsaiw in skip
 mith siponjam seinaim jah kwam ana fera Magdalan.

11 Jah urrunnun Fareisaieis jah dugunnun mithsokjan imma
 12 sokjandans du imma taikn us himina, fraisandans ina. Jah
 ufwogjands ahmin seinamma kwath : hwa thata kuni taikn
 sokeith ? Amen, kwitha izwis : jabai gibaidau kunja thamma
 13 taikne. Jah afletands ins, galeithands aftra in skip uslaith
 hindar marein.

14 Jah ufarmunnodedun niman hlaibans jah niba ainana hlaif
 15 ni habaidedun mith sis in skipa. Jah anabauth im kwithands:
 saihwith ei atsaihwith izwis this beistis Fareisaie jah beistis
 16 Herodis. Jah thahtedun mith sis misso kwithandans: unte
 17 hlaibans ni habam. Jah frathjands Iesus kwath du im: hwa
 thaggkeith, unte hlaibans ni habaith? ni nauh frathjith nih
 18 wituth, unte daubata habaith hairto izwar. Augona habandans
 ni gasaihwith, jah ausona habandans ni gahauseith, jah ni
 19 gamunuth. Than thans fimf hlaibans gabrak fimf thusundjom,
 hwan managos tainjons fullos gabruko usnemuth? Kwethun
 20 du imma: twalif. Aththan than thans sibun hlaibans fidwor
 thusundjom, hwan managans spyreidans fullans gabruko
 21 usnemuth? Ith eis kwethun: sibun. Jah kwath du im:
 hwaiwa ni nauh frathjith?
 22 Jah kwemun in Bethaniin jah berun du imma blindan, jah
 23 bedun ina ei imma attaitoki. Jah fairgreipands handu this
 blindins ustauh ina utana weihsis jah speiwands in augona is,
 24 atlagjands ana handuns seinos frah ina gau-hwa-sehwi? Jah
 ussaihwands kwath: gasaihwa mans, thatei swe bagmans
 25 gasaihwa gaggandans. Thathroh aftra galagida handuns ana
 tho augona is jah gatawida ina ussaihwan; jah aftra gasatiths
 26 warth jah gasahw bairhtaba allans. Jah insandida ina du
 garda is kwithands: ni in thata weihs gaggais, ni mannhun
 kwithais in thamma wehsa.
 27 Jah usiddja Iesus jah siponjos is in wehsa Kaisarias thizos
 Filippaus; jah ana wiga frah siponjans seinans, kwithands du
 28 im: hwana mik kwithand mans wisan? Ith eis andhofun:
 Iohannen thana daupjand, jah antharai Helian; sumaih than
 29 ainana praufete. Jah is kwath du im: aththan jus, hwana
 mik kwithith wisan? Andhafjands than Paitrus kwath du
 30 imma: thu is Christus. Jah faurbauth im ei mannhun ni
 31 kwetheina bi ina. Jah dugann laisjan ins thatei skal sunus
 mans filu winnan, jah uskiusan skulds ist fram thaim sinistam

jah thaim auhumistam gudjam jah bokarjam, jah uskwiman
 32 jah afar thrins dagans usstandan. Jah swikunthaba thata
 waurd rodida ; jah aftiuhands ina Paitrus dugann andbeitan
 33 ina ; Ith is gawandjands sik jah gasaihwands thans siponjans
 seinans andbait Paitru kwithands : gagg hindar mik, Satana ;
 34 unte ni frathjis thaim guths, ak thaim manne. Jah athaitands
 tho managein mith siponjam seinaim kwath du im : saei wili
 afar mis laistjan, inwidai sik silban jah nimai galgan seinana
 35 jah laistjai mik. Saei allis wili saiwala seinana gasanjan,
 frakwisteith izai ; ith saei frakwisteith saiwalai seinai in meina
 36 jah in thizos aiwaggeljons, ganasjith tho. Hwa auk boteith
 mannan, jabai gageigaith thana fairhwu allana jah gasleitheit
 37 sik saiwalai seinai ? Aiththau hwa gibith manna inmaidein
 38 saiwalos seinaios ? Unte saei skamaith sik meina jah waurde
 meinaize in gabaurthai thizai horinondein jah frawaurhton,
 jah sunus mans skamaith sik is, than kwimith in wulthau
 attins seinis mith aggilum thaim weiham.

CHAPTER IX.

1 Jah kwath du im : amen, kwitha izwis thatei sind sumai
 thize her standandane, thai ize ni kausjand dauthaus, unte
 gasaihwand thiudinassu guths kwumanana in mahtai.
 2 Jah afar dagans saihs ganam Iesus Paitru jah Iakobu jah
 Iohannen, jah ustauh ins ana fairguni hauh sundro ainans :
 3 jah inmaidida sik in andwairthja ize. Jah wastjos is waurth-
 un glitmunjandeins, hweitos swe snaiws, swaleikos swe
 4 wullareis ana airthai ni mag gahweitjan. Jah ataugiths
 warth im Helias mith Mose ; jah wesun rodjandans mith
 5 Iesua. Jah andhafjands Paitrus kwath du Iesua ; Rabbei,
 goth ist unsis her wisan, jah gawaurkjam hljans thrins, thus
 6 ainana jah Mose ainana jah ainana Helijin. Ni auk wissa

7 hwa rodidedi; wesun auk usagidai. Jah warth milhma
ufarskadwjands im, jah kwam stibna us thamma milhmin:
8 sa ist sunus meins sa liuba, thamma hausjaith. Jah anaks
insaihwandans ni thanaseiths ainohun gasehwun, alja Iesu
ainana mith sis.

9 Dalath than atgaggandam im af thamma fairgunja, ana-
bauth im ei mannhun ni spillodedeina thatei gasehwun, niba
10 bithe sunus mans us dauthaim usstothi. Jah thata waurd
habaidedun du sis misso sokjandans: hwa ist thata us
11 dauthaim usstandan? Jah frehun ina kwithandans: unte
kwithand thai bokarjos thatei Helias skuli kwiman faurthis?
12 Ith is andhafjands kwath du im: Helias swethauh kwimands
faurthis aftra gaboteith alla; jah hwaiwa gamelith ist bi
13 sunu mans, ei manag wannai jah frakunths wairthai. Akei
kwitha izwis thatei ju Helias kwam jah gatawidedun imma,
swa filu swe wildedun, swaswe gamelith ist bi ina.

14 Jah kwimands at siponjam gasahw filu manageins bi ins,
15 jah bokarjans sokjandans mith im. Jah sunsaiw alla man-
agei gasaihwandans ina usgeisnodedun, jah durinnandans in-
16 witun ina. Jah frah thans bokarjans: hwa sokeith mith thaim?
17 Jah andhafjands ains us thizai managein kwath: laisari,
brahta sunu meinana du thus habandan ahman unrodjandan.
18 Jah thishwaruh thei ina gafahith, gawairpith ina, jah hwath-
jith jah kriustith tunthuns seinans jah gastaurknith; jah
kwath siponjam theinaim ei usdreibeina ina, jah ni mahtedun.
19 Ith is andhafjands im kwath: o kuni ungalaubjando! und
hwa at izwis sijau? und hwa thulau izwis? Bairith ina du
20 mis. Jah brahtedun ina at imma. Jah gasaihwards ina
sunsaiw sa ahma tahida ina; jah driusands ana airtha
21 walwisoda hwathjands. Jah frah thana attan is: hwan lagg

8. See v. 37.

12. MS. Heliaswethauh.

18. MS. usdreibeina;

for usdribeina.

mel ist ei thata warth imma? Ith is kwath: us barniskja.
 22 Jah ufta ina jah in fon atwarp jah in wato, ei uskwistidedi
 imma; akei jabai mageis, hilp unsara, gableithjands unsis.
 23 Ith Iesus kwath du imma thata jabai mageis galaubjan;
 24 allata mahteig thamma galaubjandin. Jah sunsaiw ufthrop-
 jands sa atta this barnis mith tagram kwath: galaubja; hilp
 25 meinaizos ungalaubeinais! Gasaihwards than Iesus thatei
 samath rann managei, gahwotida ahmin thamma unhrainjin,
 kwithands du imma: thu ahma, thu unrodjands jah bauths, ik
 thus anabiuda: usgagg us thamma, jah thanaseiths ni galeithais
 26 in ina. Jah hropjands jah filu tahjands ina usiddja; jah warth
 27 swe dauths, swaswe managai kwethun thatei gaswalt. Ith
 Iesus undgreipands ina bi handau urraisida ina; jah usstoth.
 28 Jah galeithandan ina in gard, siponjos is frehun ina sundro:
 29 duhwe weis ni mahtedum usdreiban thana? Jah kwath du
 im: thata kuni in waihtai ni mag usgaggan, niba in bidai
 jah fastubnja.
 30 Jah jainthro usgaggandans iddjedun thairh Galeilaian;
 31 jah ni wilda ei hwas wissedi, Unte laisida siponjans seinans,
 jah kwath du im thatei sunus mans atgibada in handuns
 manne, jah uskwimand imma, jah uskwistiths thridjin daga
 32 usstandith. Ith eis ni frothun thamma waurda, jah ohtedun
 ina fraihnan.
 33 Jah kwam in Kafarnaum, jah in garda kwumans frah ins:
 34 hwa in wiga mith izwis misso mitodeduth? Ith eis slaw-
 aidedun; du sis misso andrunnun, hwarjis maists wesi.
 35 Jah sitands atwopida thans twalif jah kwath du im: jabai
 hwas wili frumists wisan, sijai allaize aftumists jah allaim
 36 andbahts. Jah nimands barn gasatida ita in midjaim im,
 37 jah ana armins nimands ita kwath du im: Saei ain thize
 swaleikaize barne andnimith ana namin meinamma, mik

andnimith; jah sahwarzuh saei mik andnimith, ni mik andnimith, ak thana sandjandan mik.

38 Andhof than imma Iohannes kwithands: laisari! sehwm
sumana in theinamma namin usdreibandan unhulthons, saei
ni laisteith unsis, jah waridedum imma, unte ni laisteith
39 unsis. Ith is kwath: ni warjith imma; ni mannahun auk
ist saei taujith maht in namin meinamma jah magi sprauto
40 ubilwardjan mis; Unte saei nist withra izwis, faur izwis ist.
41 Saei auk allis gadragkjai izwis stikla watins in namin mein-
amma, unte Christaus sijuth, amen kwitha izwis ei ni
42 frakwisteith mizdon seinai. Jah sahwarzuh saei gamarzjai
ainana thize leitolane thize galaubjandane du mis, goth ist
imma mais ei galagjaidau asilukwairnus ana halsaggan is
43 jah frawaurpans wesi in marein. Jah jabai marzjai thuk
handus theina, afmait tho; goth thus ist hamfamma in libain
galeithan, thau twos handuns habandin galeithan in gaiain-
44 nan, in fon thata unhwapnando, Tharei matha ize ni gaswiltith
45 jah fon ni afhwapnith. Jah jabai fatus theins marzjai thuk,
afmait ina; goth thus ist galeithan in libain haltamma, thau
twans fotuns habandin gawairpan in gaiainnan, in fon thata
46 unhwapnando, Tharei matha ize ni gaswiltith jah fon ni
47 afhwapnith. Jah jabai augo thein marzjai thuk, uswairp
imma; goth thus ist haihamma galeithan in thiudangardja
guths, thau twa augona habandin atwairpan in gaiainnan
48 funins, Tharei matha ize ni gadauthnith jah fon ni afhwapnith.
49 Hwazuh auk funin saltada jah hwarjatoh hunsle salta salt-
50 ada. Goth salt; ith jabai salt unsaltan wairthith, hwe
supuda? Habaith in izwis salt, jah gawairtheigai sijaith
mith izwis misso.

42. MS. balsaggan.

50. MS. supuda; *for* supoda.

CHAPTER X.

1 Jah jainthro usstandands kwam in markom Iudaias hendar
 Iaurdanau; jah gakwemun sik aftra manageins du imma,
 2 jah, swe biuhts, aftra laisida ins. Jah duatgaggandans
 Fareisaieis frehun ina, skuldu sijai mann kwen afsatjan,
 3 fraisandans ina. Ith is andhafjands kwath: hwa izwis
 4 anabauth Moses? Ith eis kwethun; Moses uslaubida unsis
 5 bokos afsateinai meljan jah afletan. Jah andhafjands Iesus
 kwath du im: withra harduhairtein izwara gamelida izwis
 6 tho anabusn. Ith af anastodeinai gaskaftais gumein jah
 7 kwinein gatawida guth. Inuh this bileithai manna attin
 8 seinamma jah aithein seinai, Jah sijaina tho twa du leika
 9 samin, swaswe thanaseiths ni sind twa, ak leuk ain. Thatei
 10 nu guth gawath, manna thamma ni skaidai. Jah in garda
 11 aftra siponjos is bi thata samo frehun ina. Jah kwath du
 im: sahwarzuh saei afletiith kwen seinai jah liugaith anthara,
 12 horinoth du thizai. Jah jabai kwino afletiith aban seinana
 jah liugada antharamma, horinoth.

13 Thanuh atberun du imma barna, ei attaitoki im; ith thai
 14 siponjos is sokun thaim bairandam du. Gasaihwards than
 Iesus unwerida jah kwath du im: letiith tho barna gaggan
 du mis jah ni warjith tho, unte thize ist thiudangardi guths.
 15 Amen, kwitha izwis: saei ni andnimith thiudangardja guths
 16 swe barn, nih thauh kwimith in izai. Jah gathlaihands im,
 lagjands handuns ana tho thiuthida im.

17 Jah usgaggandin imma in wig, duatrinnands ains jah
 knussjands bath ina kwithands: laisari thiutheiga, hwa tau-
 18 jau ei libainais aiweinons arbja wairthau? Ith is kwath du
 imma: hwa mik kwithis thiutheigana? ni hwashun thiuth-
 19 eigs, alja ains guth. Thos anabusnins kant: ni horinos;

ni maurthrijais; ni hlifais; ni sijais galiugaweitwods; ni
 20 anamahtjais; swerai attan theinana jah aithein theina. Tharuh
 andhafjands kwath du imma: laisari, tho alla gafastaida us
 21 jundai meinai. Ith Iesus insaihwands du imma frijoda ina
 jah kwath du imma: ainis thus wan ist; gagg, swa filu swe
 habais frabugei jah gif tharbam, jah habais huzd in himinam;
 22 jah hiri laistjan mik nimands galgan. Ith is ganipnands in
 this waurdis galaith gaur; was auk habands faihu manag.
 23 Jah bisaihwands Iesus kwath siponjam seinaim: sai,
 hwaiwa agluba thai faiho gahabandans in thiudangardja
 24 guths galeithand. Ith thai siponjos afslauthnodedun in
 waurde is. Tharuh Iesus aftra andhafjands kwath im: barn-
 ilona, hwaiwa aglu ist thaim hugjandam afar faihu in
 25 thiudangardja guths galeithan. Azitizo ist ulbandau thairh
 thairko nethlos galeithan, thau gabigamma in thiudangardja
 26 guths galeithan. Ith eis mais usgeisnodedun kwithandans
 27 du sis misso: jah hwas mag ganisan? Insaihwands du im
 Iesus kwath: fram mannam unmahteig ist, akei ni fram
 28 gutha; allata auk mahteig ist fram gutha. Dugann than
 Paitrus kwithan du imma: sai, weis aflailotum alla jah
 29 laistidedum thuk. Andhafjands im Iesus kwath: amen,
 kwitha izwis: ni hwashun ist saei aflailoti gard aiththau
 brothrums aiththau aithein aiththau attan aiththau kwen aith-
 thau barna aiththau haimothlja in meina jah in thizos aiw-
 30 aggeljons, Saei ni andnimai 'r' falth, nu in thamma mela
 gardins jah brothrums jah swistrums jah attan jah aithein
 jah barna jah haimothlja mith wrakom, jah in aiwa thamma
 31 anawairthin libain aiweinon. Aththan managai wairthand
 frumans aftumans, jah aftumans frumans.

23. MS. faiho; for faihu.

distinct and uncertain.

25. MS. Azitizo; for Azetizo.

27. *In*the MS., akei *wrongly follows* kwath.24. *In the MS., hugjandam is in-**distinct and uncertain.*

29. MS. aflailailoti. MS.

attin.

32 Wesunuth-than ana wiga gaggandans du Iairusaulymai jah faurbigaggands ins Iesus, jah sildaleikidedun jah afarlaistjandans faurhtai waurthun. Jah andnimands aftra thans twalif dugann im kwithan thoei habaidedun ina gadaban.

33 Thatei sai, usgaggam in Iairusaulyma jah sunus mans atgibada thaim ufargudjam jah bokarjam, jah gawargjand ina dauth-

34 au, — — Jah bilaikand ina jah bliggwand ina, jah speiwand ana ina jah uskwimand imma, jah thridjin daga usstandith.

35 Jah athabaidedun sik du imma Iakobus jah Iohannes, sunjus Zaibadaiaus, kwithandans: laisari, wileima ei thatei

36 thuk bidjos, taujais uggkis. Ith Iesus kwath im: hwa

37 wileits taujan mik igkwis? Ith eis kwethun du imma: fragif uggkis ei ains af taihswon theinai jah ains af hleidumein

38 theinai sitaiwa in wulthau theinamma. Ith Iesus kwathuh du im: ni wituts hwis bidjats; maguts-u driggkan stikl thanei ik driggka, jah daupeinai thizaiei ik daupjada, ei

39 daupjaindau? Ith eis kwethun du imma: magu. Ith Iesus kwathuh du im: swethauh thana stikl thanei ik driggka, driggkats, jah thizai daupeinai thizaiei ik daupjada [daup-

40 janda]; Ith thata du sitan af taihswon meinai aiththau af hleidumein nist mein du giban, alja thaimci manwith was.

41 Jah gahausjandans thai taihun dugunnun unwerjan bi Iakobu

42 jah Iohannen. Ith is athaitands ins kwath du im: wituth thatei [thaiei] thuggkjand rekinon thiudom, gafraujinond

43 im, ith thai mikilans ize gawaldand im. Ith ni swa sijai in izwis; ak sahwarzuh saei wili wairthan mikils in izwis, sijai

44 izwar andbahts; Jah saei wili izwara wairthan frumists, sijai

45 allaim skalks. Jah auk sunus mans ni kwam at andbahtjam, ak andbahtjan jah giban saiwala seinu faur managans lun.

33. *In the MS., the verse is unfinished.*34. MS. *ustandith.*38. MS. *wituths.*39. MS. *omits* daupjanda.42. MS. *omits*

thaiei.

44. MS. *frumist* sijai.

46 Jah kwemun in Iairikon. Jah usgaggandin imma jain-
thro mith siponjam seinaim jah managein ganohai, sunus
Teimaiaus, Barteimaiaus blinda, sat faur wig du aihtron.
47 Jah gahausjands thatei Iesus sa Nazoraius ist, dugann hrop-
48 jan jah kwithan : sunau Daweidis, Iesu, armai mik ! Jah
hwotidedun imma managai ei gathahaidedi ; ith is filu mais
49 hropida : sunau Daweidis, armai mik ! Jah gastandans Iesus
haihait atwopjan ina. Jah wopidedun thana blindan, kwith-
50 andans du imma : thrafstei thuk ; urreis, wopeith thuk. Ith
is afwairpands wastjai seinai ushlaupands kwam at Iesu.
51 Jah andhafjands kwath du imma Iesus : hwa wileis ei taujau
thus ? Ith sa blinda kwath du imma : Rabbaunei, ei us-
52 saihwau. Ith Iesus kwath du imma : gagg, galaubeins
theina ganasida thuk. Jah sunsaiw ussahw jah laistida in
wiga Iesu.

CHAPTER XI.

1 Jah bithe nehwa wesun Iairusalem, in Bethsfagein jah
Bithaniin at fairgunja alewjin, insandida twans siponje sein-
2 aize, Jah kwath du im : gaggats in haim tho withdrawirthon
iggkwis, jah sunsaiw inn gaggandans in tho baurg bigitats
fulan gabundanana, ana thammei nauh ainshun manne ni
3 sat : andbindandans ina attiuhats. Jah jabai hwas iggkwis
kwithai : duhwe thata taujats ? kwithaits : thatei frauja this
4 gairneith ; jah sunsaiw ina insandeith hidre. Galithun than
jah bigetun fulan gabundanana at daura uta ana gagga ; jah
5 andbundun ina. Jah sumai thize jainar standandane kweth-
6 un du im : hwa taujats andbindandans thana fulan ? Ith
eis kwethun du im, swaswe anabauth im Iesus, jah lailotun
7 ins. Jah brahtedun thana fulan at Iesua ; jah galagidedun

8 ana wastjos seinos, jah gasat ana ina. . Managai than wast-
 jom seinaim strawidedun ana wiga ; sumai astans maimaitun
 9 us bagmam jah strawidedun ana wiga. Jah thai fauragagg-
 andans hropidedun kwithandans : osanna, thiuthida sa
 10 kwimanda in namin fraujsins! Thiuthido so kwimandei
 thiudangardi in namin attins unsaris Daweidis, osanna in
 hauhistjam !

11 Jah galaith in Iairusaulyma Iesus jah in alh ; jah bi-
 saihwands alla, at andanahtja juthan wisandin hweilai usiddja
 in Bethanian mith thaim twalibim.

12 Jah iftumin daga usstandandam im us Bethaniin gredags
 13 was. Jah gasaihwands smakkabagm fairrathro habandan
 lauf atiddja, ei aufto bigeti hwa ana imma ; jah kwimands at
 imma ni waiht bigat ana imma niba lauf ; ni auk was mel
 14 smakkane. Jah usbairands kwath du imma : ni thanaseiths
 us thus aiw manna akran matjai. Jah gahausidedun thai
 sponjos is.

15 Jah iddjedun du Iairusaulymai. Jah atgaggands Iesus in
 alh dugann uswairpan thans frabugjandans jah bugjandans
 in alh, jah mesa skattjane jah sitlans thize frabugjandane
 16 ahakim uswaltida. Jah ni lailot ei hwas thairhberi kas thairh
 17 tho alh. Jah laisida kwithands du im : niu gamelith ist
 thatei razn mein razn bido haitada allaim thiudom? ith jus
 18 gatawideduth ita du filigrja waidedjane. Jah gahausidedun
 thai bokarjos jah gudjane auhumistans jah sokidedun, hwaiwa
 imma uskwistidedeina : ohtedun auk ina, unte alla managei
 sildaleikidedun in laiseiniais is.

19 Jah bithe andanahti warth, usiddja ut us thizai baurg.

20 Jah in maurgin fauragaggandans gasehwun thana smakka-
 21 bagm thaursjana us waurtim. Jah gamunands Paitrus

9. *After fauragaggandans we should probably insert jah thai afargagg-
 andans.*

kwath du imma : Rabbei, sai, smakkabagms thanei frakwast
 22 gathaursnoda. Jah andhafjands Iesus kwath du im : habaith
 23 galaubein guths ! Amen auk kwitha izwis, thishwazuh ei
 kwithai du thamma fairgunja : ushafei thuk jah wairp thus
 in marein, jah ni tuzwerjai in hairtin seinamma, ak galaubjai
 thata, ei thatei kwithith gagaggith, wairthith imma thishwah
 24 thei kwithith. Duththe kwitha izwis, allata thishwah thei
 bidjandans sokeith, galaubeith thatei nimith, jah wairthith
 25 izwis. Jah than standaith bidjandans, afletaith, jabai hwa
 habaith withra hwana, ei jah atta izwar sa in himinam afletai
 26 izwis missadedins izwaros. Ith jabai jus ni afletith, ni thau
 atta izwar sa in himinam afletith izwis missadedins izwaros.
 27 Jah iddjedun aftra du Iairusaulymai. Jah in alh hwarbond-
 in imma, atiddjedun du imma thai auhumistans gudjans jah
 28 bokarjos jah sinistans. Jah kwethun du imma : in hwamma
 waldufnje thata taujis ? jah hwas thus thata waldufni atgaf,
 29 ei thaṭa taujis ? Ith Iesus andhafjands kwath du im : fraihna
 jah ik izwis ainis waurdis jah andhafjith mis, jah kwitha izwis
 30 in hwamma waldufnje thata tauja. Daupeins Iohannis uzuh
 31 himina was thau uzuh mannam ? andhafjith mis. Jah thaht-
 edun du sis misso kwithandans, jabai kwitham : us himina,
 32 kwithith : aththan duhwe ni galaubideduth imma ? Ak
 kwitham : us mannam, uhtedun tho managein. Allai auk
 alakjo habaidedun Iohannen thatei bi sunjai praufetes was.
 33 Jah anhafjandans kwethun du Iesua : ni witem. Jah andhaf-
 jands Iesus kwath du im : nih ik izwis kwitha in hwamma
 waldufnje thata tauja.

CHAPTER XII.

1 Jah dugann im in gajukom kwithan : weinagard ussatida
 manna, jah bisatida ina fathom jah usgrof dal uf mesa jah

gatimrida kelikn, jah anafalh ina waurstwjam, jah aflait
 2 aljath. Jah insandida du thaim waurstwjam at mel skalk, ei
 3 at thaim waurstwjam nemi akranis this weinagardis. Ith eis
 nimandans ina usbluggwun jah insandidedun laushandjan.
 4 Jah aftra insandida du im antharana skalk; jah thana
 stainam wairpandans gaaiwiskodedun jah haubith wundan
 5 brahtedun jah insandidedun ganaitidana. Jah aftra insand-
 ida antharana; jah jainana afslohun, jah managans an-
 tharans, sumans usbliggwandans, sumanzuh than uskwimand-
 6 ans. Thanuh nauhthanuh ainana sunu aigands, liubana
 sis, insandida jah thana du im spedistana, kwithands thatei
 7 gaaistand sunu meinana. Ith jainai thai waurstwjans kwethun
 du sis misso thatei sa ist sa arbinumja, hirjith! uskwimam
 8 imma, jah unsar wairthith thata arbi. Jah undgreipandans
 ina uskwemun, jah uswaurpun imma ut us thamma weina-
 9 garda. Hwa nuh taujai frauja this weinagardis? Kwimith
 jah uskwisteith thans waurstwjans, jah gibith thana weinagard
 10 antharaim. Nih thata gamelido ussuggwuth:

Stains thammei uswaurpun thai timrjans,
 sah warth du haubida waihstins?

11 Fram frauja warth sa,
 jah ist sildaleiks in augam unsaraim.
 12 Jah sokidedun ina undgreipan, jah ohtedun tho managein;
 frothun auk thatei du im tho gajukon kwath. Jah afletand-
 ans ina galithun.
 13 Jah insandidedun du imma sumai thize Fareisaie jah Hero-
 14 diane, ei ina ganuteina waurda. Ith eis kwimandans kwethun
 du imma: laisari, witum thatei sunjeins is jah ni kara thuk
 manshun ni auk saihwis in andwairthja manne, ak bi sunjai
 wig guths laiseis: skuldu ist kaisaragild giban kaisara, thau
 15 niu gibaima? Ith Iesus gasaihwands ize liutein kwath du
 im: hwa mik fraisith? atbairith mis skatt, ei gasaihwau.
 16 Ith eis atberun, jah kwath du im: hwis ist sa manleika jah

17 so ufarmeleins? Ith eis kwethun du imma : Kaisaris. Jah
 andhafjands Iesus kwath du im : usgibith tho Kaisaris Kaisara
 jah tho guths gutha. Jah sildaleikidedun ana thamma.
 18 Jah atiddjedun Saddukaieis du imma thaiei kwithand
 19 usstass ni wisan, jah frehun ina kwithandans : Laisari, Moses
 gamelida unsis thatei jabai hwis brothar gadauthnai, jah
 bileithai kwenai, jah barne ni bileithai, ei nimai brothar is
 20 tho kwen is, jah ussatjai barna brothr seinamma. Sibun
 brothrahans wesun ; jah sa frumista nam kwen, jah ga-
 21 swiltands ni bilaith fraiwa. Jah anthar nam tho ; jah
 gadauthnoda, jah ni sa bilaith fraiwa. Jah thridja samaleiko.
 22 Jah nemun tho samaleiko thai sibun, jah ni bilithun fraiwa.
 23 Spedumista allaize gaswalt jah so kwens. In thizai usstassai,
 than usstandand, hwarjamma ize wairthith kwens? Thai
 24 auk sibun aihtedun tho du kwenai. Jah andhafjands Iesus
 kwath du im : niu duthe airzjai sijuth, ni kunnandans mela
 25 nih maht guths? Allis than usstandand usdauthaim, ni liugand
 26 ni liuganda, ak sind swe aggiljus thai in himinam. Aththan
 bi dauthans, thatei urreisand, niu gakunnaideduth ana bokom
 Mosezis ana aihwatundjai, hwaiwa imma kwath guth kwith-
 27 ands : ik im guth Abrahamis jah guth Isakis jah Iakobis? Nist
 guth dauthaize, ak kwiwaize. Aththan jus filu airzjai sijuth.
 28 Jah duatgaggands ains thize bokarje, gahausjands ins
 samana sokjandans, gasaihwands thatei waila im andhof,
 29 frah ina : hwarja ist allaizo anabusne frumista? Ith Iesus
 andhof imma thatei frumista allaizo anabusns : hausei Israel,
 30 frauja guth unsar frauja ains ist. Jah frijos frauja guth
 theinana us allamma hairtin theinamma jah us allai saiwalai
 theinai jah us allai gahugdai theinai jah us allai mahtai
 31 theinai. So frumista anabusns. Jah anthara galeika thizai :
 frijos nehwendjan theinana swe thuk silban. Maizei thaim
 32 anthara anabusns nist. Jah kwath du imma sa bokareis :
 waila, laisari, bi sunjai kwast thatei ains ist, jah nist anthar

33 alja imma ; Jah thata du frijon ina us allamma hairtin jah us
 allamma frathja jah us allai saiwalai jah us allai mahtai, jah
 thata du frijon nehwendjan swe sik silban, managizo ist
 34 allaim thaim alabrunstim jah saudim. Jah Iesus gasaihwards
 ina thatei frodaba andhof, kwath du imma : ni fairra is
 thiudangardjai guths. Jah ainshun thanaseiths ni gadaursta
 ina fraihnan.

35 Jah andhafjands Iesus kwath laisjands in alh : hwaiwa
 kwithand thai bokarjos thatei Christus sunus ist Daweidis ?

36 Silba auk Daweid kwath in ahmin weihamma :

Kwithith frauja du frauin meinamma,

Sit af taihswon meinai,

unte ik galagja fijands theinans fotubaurd fotiwe theinaize.

37 Silba raihtis Daweid kwithith ina fraujan, jah hwathro imma
 sunus ist ? Jah alla so managei hausidedun imma gabaur-
 jaba.

38 Jah kwath du im in laiseinai seinai : saihwith faura bo-
 [karjam] — —

CHAPTER XIII.

16, 17 — — wastja seinu. Aththan wai thaim kwithuhaftom
 18 jah daddjandeim in jainaim dagam. Aththan bidjaith ei ni
 19 wairthai sa thlauhs izwar wintrau. Wairthand auk thai dagos
 jainai aglo swaleika, swe ni was swaleika fram anastodeinai
 20 gaskaftais thoei gaskop guth, und hita, jah ni wairthith. Jah
 ni frauja gamaurgidedi thans dagans, ni thauh ganesi ainhun
 leike ; akei in thize gawalidane thanzei gawalida, gamaurgida
 21 thans dagans. Jah than jabai hwas izwis kwithai : sai, her
 22 Christus, aiththau sai, jainar, ni galaubjaith ; Unte urreisand
 galiugachristjus jah galiugapraufeteis, jah giband taiknins jah
 fauratanja du afairzjan, jabai mahteig sijai, jah thans gawal-
 23 idans. Ith jus saihwith, sai, fauragataih izwis allata.

24 Akei in jainans dagans afar tho aglon jaina sauil rikwizeith
 25 jah mena ni gibith liuhath sein. Jah stairnons himinis
 wairthand driusandeins jah mahteis thos in himinam ga-
 26 wagjanda. Jah than gasaihwand sunu mans kwimandan in
 27 milhmam mith mahtai managai jah wulthau. Jah than
 insandeith aggiluns seinans jah galisith thans gawalidans
 seinans af fidwor windam fram andjam airthos und andi
 himinis.

28 Aththan af smakkabagma ganimith tho gajukon. Than
 this juthan asts thlakwus wairthith jah uskeinand laubos,
 29 kunnuth thatei nehwa ist asans. Swah jah jus, than ga-
 saihwith thata wairthan, kunneith thatei nehwa sijuth at — —

CHAPTER XIV.

4,5 — — [frakwis]teins this balsanis warth? Maht wesi auk
 thata balsan frabugjan in managizo thau thrija hunda skatte
 6 jah giban unledaim. Jah andstaurraidedun tho. Ith Iesus
 kwath: letith tho! duhwe izai usthriutith? thannu goth
 7 waurstw waurhta bi mis. Sinteino auk thans unledans
 habaith mith izwis, jah than wileith, maguth im waila taujan;
 8 ith mik ni sinteino habaith. Thattei habaida so gatawida;
 9 faursnau salbon mein leuk du usfilha. Amen, kwitha izwis:
 thishwaruh thei merjada so aiwaggeljo and alla manaseth,
 jah thatei gatawida so rodjada du gamundai izos.

10 Jah Iudas Iskarioteis, ains thize twalibe, galaith du thaim
 11 gudjam, ei galewidedi ina im. Ith eis gahausjandans fagi-
 nodedun jah gahaihaitun imma faihu giban; jah sokida
 hwaiwa gatilaba ina galewidedi.

12 Jah thamma frumistin daga azyme, than paska salidedun,
 kwethun du imma thai sponjos is: hwar wileis ei galeith-

29. *Last word uncertain; a gap in the MS.*

13 andans manwjaima, ei matjais paska? Jah insandida twans
 siponje seinaze kwathuh du im: gaggats in tho baurg, jah
 gamoteith igkwis manna kas watins bairands: gaggats afar
 14 thamma, Jah thadei inn galeithai, kwithaits thamma heiwa-
 frauin thatei laisareis kwithith: hwar sind salithwos tharei
 15 paska mith siponjam meinaim matjau? Jah sa izwis taikneith
 kelikn mikilata, gastrawith, manwjata; jah jainar manwjaith
 16,41 unsis. Jah usiddjedun thai sipon[jos] — — sai, galewjada
 42 sunus mans in handuns frawaurhtaize. Urreisith, gaggam!
 Sai, sa lewjands mik atnehwida.

43 Jah sunsaiw nauhthanuh at imma rodjandin kwam Iudas,
 sums thize twalibe, jah mith imma managei mith hairum jah
 triwam fram thaim auhumistam gudjam jah bokarjam jah
 44 sinistam. Atuh-than-gaf sa lewjands im bandwon kwithands:
 thammei kukjau, sa ist: greipith thana jah tiuhith arniba.
 45 Jah kwimands sunsaiw, atgaggands du imma kwath: Rabbei,
 46 Rabbei! jah kukida imma. Ith eis uslagidedun handuns ana
 47 ina jah undgripun ina. Ith ains sums thize atstandandane
 imma uslukands hairu sloh skalk auhumistins gudjins jah
 48 afsloh imma auso thata taihswō. Jah andhafjands Iesus
 kwath du im: swe du waidedjin urrunnuth mith hairum jah
 49 triwam greipan mik. Daga hwammeh was at izwis in alh
 laisjands jah ni griputh mik: ak ei usfullnodedeina bokos.
 50 Jah afletandans ina gathlauhun allai.

51 Jah ains sums juggalauths laistida afar imma biwaibiths
 52 leina ana nakwadana; jah gripun is thai juggalaudeis. Ith
 is bileithands thamma leina nakwaths gathlauh faura im.

53 Jah gatauhun Iesu du auhumistin gudjin; jah garunnun
 mith imma auhumistans gudjans allai jah thai sinistans jah
 54 bokarjos. Jah Paitrus fairrathro laistida afar imma, unte
 kwam in garda this auhumistins gudjins; jah was sitands

55 mith andbahtam jah warmjands sik at liuhada. Ith thai
 auhumistans gudjans jah alla so gafaurds sokidedun ana
 56 Iesu weitwoditha du afdauthjan ina ; jah ni bigetun. Mana-
 gai auk galiug weitwodidedun ana ina, jah samaleikos thos
 57 weitwodithos ni wesun. Jah sumai usstandandans galiug
 58 weitwodidedun ana ina kwithandans : Thatei weis gahausi-
 dedum kwithandan ina thatei ik gataira alh tho handu-
 waurhton, jah bi thrins dagans anthara unhanduwaurhta
 59 gatimrja. Jah ni swa samaleika was weitwoditha ize.
 60 Jah usstandands sa auhumista gudja in midjaim frah Iesu
 kwithands : niu andhafjis waiht, hwa thai ana thuk weit-
 61 wodjand? Ith is thahaida, jah waiht ni andhof. Aftra sa
 auhumista gudja frah ina jah kwath du imma : thu is Christus
 62 sa sunus this thiutheigins? Ith is kwathuh : ik im ; jah
 gasaihwith thana sunu mans af taihswon sitandan mahtais,
 63 jah kwimandan mith milhmam himinis. Ith sa auhumista
 gudja disskreitands wastjos seinos kwath : hwa thanamais
 64 thaurbum weis weitwode? Hausideduth tho wajamerein is :
 hwa izwis thugkeith? Tharuh eis allai gadomidedun ina
 65 skulan wisan dauthau. Jah dugunnun sumai speiwan ana
 wlit is jah huljan andwairthi is jah kaupatjan ina, jah
 kwethun du imma : praufetei ! jah andbahtos gabaurjaba
 lofam slohun ina.
 66 Jah wisandin Paitrau in rohsnai dalatha jah atiddja aina
 67 thiujo this auhumistins gudjins, Jah gasaihwandei Paitru
 warmjandan sik, insaihwandei du imma kwath : jah thu mith
 68 Iesua thamma Nazoreinau wast. Ith is afaiaik kwithands :
 ni wait, ni kann hwa thu kwithis. Jah galaith faur gard, jah
 69 hana wopida. Jah thiwi gasaihwandei ina aftra dugann
 70 kwithan thaim faurastandandam, thatei sa thizei ist. Ith is
 aftra laugnida. Jah afar leitul aftra thai atstandandans

kwethun du Paitrau: bi sunjai, thizei is; jah auk razda
 71 theina galeika ist. Ith is dugann afaikan jah swaran thatei
 72 ni kann thana mannan thanei kwithith. Jah anthamma
 sintha hana wopida. Jah gamunda Paitrus thata waurd,
 swe kwath imma Iesus, thatei faurthize hana hrukjai twaim
 sintham, inwidis mik thrim sintham. Jah dugann greitan.

CHAPTER XV.

1 Jah sunsaiw in maurgin garuni taujandans thai auhumistans
 gudjans mith thaim sinistam jah bokarjam, jah alla
 so gafaurds gabindandans Iesu brahtedun ina at Peilatau.
 2 Jah frah ina Peilatus: thu is thiudans Iudaie? Ith is andhaf-
 3 jands kwath du imma: thu kwithis. Jah wrohidedun ina
 4 thai auhumistans gudjans filu. Ith Peilatus aftra frah ina
 kwithands: niu andhafjis ni waiht? sai, hwan filu ana thuk
 5 weitwodjand. Ith Iesus thanamais ni andhof, swaswe silda-
 leikida Peilatus.
 6 Ith and dulth hwarjo[h] fralailot im ainana bandjan thanei
 7 bedun. Wasuh than sa haitana Barabbas mith thaim mith
 imma drobjandam gabundans, thaiei in auhjodau maurthr
 8 gatawidedun. Jah usgaggandei alla managei dugunnun
 9 bidjan, swaswe sinteino tawida im. Ith Peilatus andhof im
 kwithands: wileidu fraleitan izwis thana thiudan Iudaie?
 10 Wissa auk thatei in neithis atgebun ina thai auhumistans
 11 gudjans. Ith thai auhumistans gudjans inwagidedun tho
 12 managein ei mais Barabban fralailoti im. Ith Peilatus aftra
 andhafjands kwath du im: hwa nu wileith ei taujau thammei
 13 kwithith thiudan Iudaie? Ith eis aftra hropidedun: ushramei
 14 ina. Ith Peilatus kwath du im: hwa allis ubilis gatawida?

70. *Read* thize. 72. *Read* faurthizei. *Read* greitan. xv. 6. MS.
 hwarjo. 9. *Read* fraletan.

15 Ith eis mais hropidedun : ushramei ina. Ith Peilatus wil-
jands thizai managein fullafahjan, fralailot im thana Barab-
ban, ith Iesu atgaf usbliggwands, ei ushramiths wesi.

16 Ith gadrauhteis gatauhun ina innana gardis, thatei ist prai-
17 toriaun, jah gahaihaitun alla hansa, Jah gawasidedun ina
paurpurai, jah atlagidedun ana ina thaurneina wipja uswind-
18 andans, Jah dugunnun goljan ina : hails, thiudan Iudaie !
19 Jah slohun is haubith rausa, jah bispiwun ina, jah lagjand-
20 ans kniwa inwitun ina. Jah bithe bilailaikun ina andwasi-
dedun ina thizai paurpurai, jah gawasidedun ina wastjom
swesaim, jah ustauhun ina ei ushramidedeina ina.

21 Jah undgripun sumana manne, Seimona Kyreinaiu, kwim-
andan af akra, attan Alaiksandraus jah Rufaus, ei nemi
22 galgan is. Jah attauhun ina ana Gaulgautha stath thatei ist
23 gaskeirith hwairneins staths. Jah gebun imma drigkan wein
24 mith smyrna ; ith is ni nam. Jah ushramjandans ina dis-
dailjand wastjos is wairpandans hlauta ana thos, hwarjizuh
25 hwa nemi. Wasuh than hweila thridjo, jah ushramidedun
26 ina. Jah was ufarmeli fairinos is ufarmelith : sa thiudans
27 Iudaie. Jah mith imma ushramidedun twans waidedjans,
28 ainana af taihswon jah ainana af hleidumein is. Jah usfull-
noda thata gamelido thata kwithano : jah mith unsibjaim
29 rahniths was. Jah thai faurgaggandans wajameridedun ina,
withondans haubida seina jah kwithandans : o sa gatairands
30 tho alh jah bi thrins dagans gatimrjands tho, Nasei thuk
31 silban jah atsteig af thamma galgin ! Samaleiko jah thai
auhunistans gudjans bilaikandans ina mith sis misso mith
thaim bokarjam kwethun ; antharans ganasida, ith sik silban
32 ni mag ganasjan. Sa Christus, sa thiudans Israelis, atsteig-
adau nu af thamma galgin, ei gasaihwaima jah galaubjaima.
Jah thai mith ushramidans imma idweitidedun imma.

33 Jah bithe warth hweila saihsto, rikwis warth ana allai
 34 airthai und hweila niundon. Jah niundon hweilai wopida
 Iesus stibnai mikilai kwithands: ailoe ailoe, lima sibakthanei,
 thatei ist gaskeirith: guth meins, guth meins, duhwe mis
 35 bilaist? Jah sumai thize atstandandane gahausjandans kweth-
 36 un: sai, Helian wopeith. Thragjands than ains jah
 gafulljands swam akeitis, galagjands ana raus, dragkida ina
 kwithands: let, ei saihwam kwimaiu Helias athafjan ina.
 37, 38 Ith Iesus aftra letands stibna mikila uzon. Jah faurahah
 39 al[h]s disskritnoda in twa iupathro und dalath. Gasaihwards
 than sa hundafaths sa atstandands in andwairthja is thatei
 swa hropjands uzon, kwath: bi sunjai, sa manna sa sunus
 40 was guths. Wesunuth-than kwinons fairrathro saihwandeins,
 in thaimai was Marja so Magdalene jah Marja Iakobis this
 41 minnizins jah Iosezis aithej jah Salome. Jah than was in
 Galeilaia, jah laistidedun ina jah andbahtidedun imma, jah
 antharos managos thozei mith iddjedun imma in Iairusalem.
 42 Jah juthan at andanahtja waurthanamma, unte was para-
 43 skaiwe, saei ist fruma sabbato, Kwimands Iosef af Areima-
 thaias, gaguds ragineis, saei was silba beidands thiudan-
 gardjos guths, anananthjands galaith inn du Peilatau jah
 44 bath this leikis Iesus. Ith Peilatus sildaleikida ei is juthan
 gaswalt; jah athaitands than[a] hundafath frah ina juthan
 45 gadauthnodedi. Jah finthands at thamma hundafada fragaf
 46 thata leik Iosefa. Jah usbugjands lein jah usnimands ita
 biwand thamma leina jah galagida ita in hlaiwa thatei was
 gadraban us staina, jah atwalwida stain du daura this hlaiwis.
 47 Ith Marja so Magdalene jah Marja Iosezis sehwn hwar
 galagiths wesi.

CHAPTER XVI.

1 Jah inwisandin[s] sabbate dagis Marja so Magdalene jah
 Marja so Iakobis jah Salome usbauhtedun aromata, ei at-
 2 gaggandeins gasalbodedeina ina. Jah filu air this dagis
 afarsabbate atidd[j]edun du thamma hlaiwa at urrinnandin
 3 sunnin. Jah kwethun du sis misso: hwas afwalwjai unsis
 4 thana stain af daurom this hlaiwis? Jah insaihwandeins
 gaumidedun thammei afwalwiths ist sa stains; was auk
 5 mikils abraba. Jah atgaggandeins in thata hlaiw gasehwun
 juggalauth sitandan in taihswai biwaibidana wastjai hweitai;
 6 jah usgeisnodedun. Tharuh kwath du im: ni faurhteith
 izwis, Iesu sokeith Nazoraiu thana ushramidan; nist her,
 7 urrais, sai thana stath tharei galagidedun ina. Akei gaggith
 kwithiduh du siponjam is jah du Paitrau thatei faurbigaggith
 izwis in Galeilaian; tharuh ina gasaihwith, swaswe kwath
 8 izwis. Jah usgaggandeins af thamma hlaiwa gathlauhun;
 dizuh-than-sat ijos reiro jah usfilmei, jah ni kwethun mann-
 hun waiht; ohtedun sis auk.

9 Usstandands than in maargin frumin sabbato ataugida
 frumist Marjin thizai Magdalene, af thizaiei uswarp sibun
 10 unhulthons. Soh gaggandei gataih thaim mith imma wis-
 11 andam, kwainondam jah gretandam. Jah eis hausjandans
 thatei libaith jah gasaihwans warth fram izai, ni galaubi-
 dedun.

12 Afaruh than thata — —

NOTES.

The student should take an early opportunity of reading over and learning by heart the very common words, of constant occurrence, given in the list immediately preceding the Glossary, at p. 59.

The meaning of the longer words will be found in the Glossary, but it is by no means a bad plan to try to analyse each word, and hence to obtain the sense by comparison with the nearest cognate word in English. By this method many words can be thoroughly *understood*, and are then easily remembered.

In this analysis, it is requisite to divest each word of all suffixes and prefixes, leaving only the monosyllable which contains the root. Then, if the root be known, the word can again be put together in such a manner as to show the meaning. A few examples will make this clear.

Thus, in I. 1, we have *anastodeins*, and in I. 2, *insandja*. These are to be thus analysed.

Ana-stod-ein-s consists of the prefix *ana-*, on; the root-syllable *stod*, a derivative from *stoth*, pt. t. of *standan*, to stand, and therefore implying the idea 'stand'; the suffix *-ein-*, which has much the same force as the E. noun-suffix *-ing*; and, lastly, the final *-s*, the inflexion of the nom. case. The sense is, literally, an 'on-standing,' i. e. an entering upon, or, in a metaphorical sense, a beginning.

In-sand-ja consists of the prefix *in-*, i. e. in, to; *sand*, the root-syllable, is E. 'send'; and *-ja* is the 1st pers. sing. pres. from the infinitive form *-jan*, which is the ordinary form employed for weak verbs used in a transitive sense. The sense is, literally, 'I send in,' or 'I send to,' a slightly strengthened form of 'I send.'

A few more examples, explained more briefly, may be added.

Wop-jand-ins (I. 3) is the gen. of *wop-jand-s*, pres. part. of *wop-jan*, to cry aloud; allied to E. *weep*.

Af-lag-ein-ai (I. 4) is the dat. of *af-lag-ein-s*, an 'off-laying,' i. e. a putting off or aside, remission.

Ga-was-ith-s (I. 6) is the pass. pp. of *ga-was-jan*, where *ga-* is a very common prefix adding little or nothing to the sense of the word, whilst *-was-* contains the same root as the Lat. *ues-tire*, to clothe, and the E. *ves-ture*; the sense is, accordingly, 'clothed.'

If this method of analysis be frequently applied, the meanings of many words can be obtained, without reference to the glossary, by help of the well-known context. As the translation was made from the Greek, the best commentary on the Gothic version is a Greek Testament; for which the Authorized (or the Revised) English version is a very good substitute.

CHAPTER I.

1. **Aiwaggelj-ons**, gen. of *aiwaggelj-o*, wk. s. f., evangel, gospel. Note the use of *gg* for *ng*, precisely as the Gk. $\gamma\gamma$ is used for $\nu\gamma$. So also *aggilu* = *angilu*, angel, in verse 2.

Sun-aus, gen. of *sun-us*, str. s. m., son.

Guth-s is an exceptional form, standing for *guth-is*, gen. of *guth*, really a strong *neuter* form, though used in a masculine sense and considered as masculine.

2. **Ga-mel-ith**, neut. of *ga-mel-ith-s*, pp. of *ga-mel-jan*, to write. See the strong declension of adjectives.

'In Isaiah the prophet.' So in the Revised Version (1881), and in the best MSS. But the quotation is rather from Malachi iii. 1.

Literally, 'See, I in-send angel mine before thee.'

Sa-ei, he who, who. Particularly notice the use of the suffix *-ei*, with the force of an indeclinable relative. So again, in verse 7, *this-ei* = *this ei*, of the one who, i. e. whose. In all such cases, the suffix *ei* should be detached, and the declension of the rest of the word is then easily perceived.

Gamanweith, will prepare, lit. prepares; the present being used with a fut. sense, as in A.-S. In *ga-manw-cith*, we may neglect the prefix *ga-*, and we find *manw-cith* = *manw-jith*, 3 pers. sing. from *manw-jan*, where the suffix *-jan* shows that the verb is a secondary one, formed from the adj. *manw-us*, ready, with the sense 'to make ready.' The imper. pl. takes the very same suffix, so that in v. 3, we have *manweith* = prepare ye; *waurkeith*, work ye, make ye.

3. **Authidai**, dat. sing. of *authi-da*, str. sb. f., 'a waste place'; derived from *auths*, adj. waste, cognate with G. *öde*.

Fraujins, gen. of *frauja*, masc., a lord, A.-S. *fréa*; the fem. appears in the G. *frau*, lady.

Staigos, acc. pl. of *staiga*, str. sb. f., a path; cf. G. *steg*, and Cumber-

land *stee*, a ladder, *Sly head*, head of the pass; E. *sti-le*, a place to climb over.

Guths unsaris, of our God; but the usual Gk. text has simply *avroû*, His. It is not my intention to compare the Greek text with the Gothic version, as the reader can do this without help.

4. **Daup-jands**, dipping, i. e. baptizing.

Fra-waurhte, mis-workings, misdeeds, sins. The prefix *fra-*, like G. *ver-*, A.-S. *for-*, has a sinister and intensive sense.

5. **And-hait-andans**, confessing; with a dative case. So also *and-bahitedun* takes the dative in v. 13.

7. **Swinthoza mis**, stronger than me; the dative being used after the comparative. In the A.-S. *swifð*, strong, the *n* is dropped, the *i* being lengthened in consequence of the loss of *n*.

Sa afar mis, he after me, the one (who is) after me.

Thizei; see note to v. 2.

And-bindan, to un-bind; the E. *verbal* prefix *un-*, cognate with Goth. *and-* and Gk. *ἀντί*, is quite distinct from the E. *negative* prefix *un-*, cognate with Goth. *un-*, Lat. *in-*, Gk. *ἀν-*.

9. **Warth**, it became, it happened. Note the distinction between *wairthan* and *wisan*.

Jains, that; E. *yon*.

Fram Johanne, by John (not from, though *from* is the same word).

10. **Usluknans**, acc. pl. masc. of *uslukns*, adj., open, lit. 'unlocked.' Uppström suggests the reading *usluknandans*, acc. pl. masc. of pres. part. Massmann suggests *uslukanans*, acc. pl. masc. of past part. There seems no sufficient reason for emendation.

11. **Sunus meins sa liuba**, lit. son mine the dear one; my dear son.

12. 'And soon, behold, the Spirit,' &c. Massmann reads *suns sa ahma*, soon the Spirit. Here again, there seems no sufficient reason for emendation, which should seldom be resorted to.

13. **Dage**, gen. pl.; governed by *tiguns*; lit. forty of days.

Diuzam, dat. pl. of *dius*, a wild beast, E. *deer*, G. *thier*. Here we may note (1) the substitution of *r* for *s* in E. *deer*, and (2) the change of *s* to *z* between two vowels, precisely as in *thuzei*, v. 11, and in *thizei*.

15. **Usfullnoda**, has been fulfilled. The passive sense is due to the letter *-n*; verbs in *-nan* being so used. See note to 4. 37.

Atnehwida sik, has drawn itself near, has approached; the use of *sik* being reflexive.

16. **Is**, this **Seimonis**, lit. of him, of that Simon; i. e. of him, viz. Simon.

17. **Hirjats** is only used as an imperative dual, 'come here, ye two!' It only occurs in two other forms, viz. *hiri*, which is the corresponding singular, 'come thou here,' and *hirjith*, pl. 'come ye here.'

Gatauja, &c.; 'I will make you two to become catchers of men.'

18. *Laistidedun*, they followed; lit. 'they took the tracks'; from *laists*, sb. a track.

19. *Leitil*, a little, is the proposed reading in Gabelentz and Löbe, the MS. having *leita*. Uppström proposes *leitilata* as being the strict neuter form; but *leitil* will do as well, the suffix *-ata* being occasionally dropped.

20. *Hai-hait*, he called; here *hai-* is the reduplicating prefix, just as in Lat. *ce-cidi* and the Gk. *τέ-τυφα*. It is used to form the past tense of some (not all) of the strong verbs. It is obtained by adding *ai* to the first letter of the verb.

21. *Sabbato* is here indeclinable; or we may take *sabbato-daga* as a compound word in the dative case. See the expression again in 2. 23.

Laisida, he taught, pt. t. of *lais-jan*, secondary verb from a base *lais-*, appearing in the cognate A.-S. *lár* (= *lair* = *lais*), E. *lore*. Thus *laisida* = A.-S. *lérde* = G. *lehrte*.

27. *Swa-ei*, so that; cf. note on *saei*, v. 2.

Hwo, &c.; 'what is the teaching, the new?' = what is the new doctrine? This answers to the Gk. idiom, which admits of the expression *τίς ἡ διδασχὴ ἡ καινή*; and see 6. 2.

Jah after *waldufnja* has the force of 'even,' lit. 'also'; cf. v. 38.

28. *And allans bisitands Galeilias*, throughout all the inhabitants of Galilee. The regular acc. pl. would be *bisitandans*, but certain pres. participles, when treated as substantives, make the acc. pl. in *-s* instead of *-ans*. See nouns in *-nds* in the Grammar.

29. *In garda*, in the house, where *garda* is the dative. We should rather have expected the accusative (as in Latin, after verbs of motion); and, indeed, *in gard* occurs in 2. 26 and 3. 20.

30. *Bi*, concerning; just as *by* was used in Middle English.

31. *Af-lai-lot*, left, lit. 'let'; here *af-* is the prefix, and *lai-* the reduplication; see note to v. 20. And see *fra-lai-lot* in v. 34.

32. The dative absolute in Gothic answers to the ablative absolute in Latin; hence *andanahtja than waurthanamma* = 'twilight being then come.' The following *than* = 'when.'

Ubil-habandans, evil-having, i.e. having an illness; precisely answering to the Gk. *κακῶς ἔχοντας* and the Latin *male habentes*. So also in 6. 55; but in 2. 17 we find *ubilabu habandans*, where *-aba* is the regular adverbial suffix.

36. *Galaistans waurthun*, were followers; a periphrasis for 'followed.' The same idiom recurs in Gal. 6. 16.

38. *Thaim bisunjane haimom*, the villages round about. Here *bisunjane* is an adverb; see 3. 34, 6. 6. The MS. reading *haimon* is

a mere slip on the part of the scribe, who put the sing. for the pl., although he had just written *thaim*.

40. **Thatei**, that, is constantly thus used to introduce a dependent clause, with a change of construction; it here introduces the very words of the speech.

41. **Wiljau**, I am willing; this verb, when used in the present tense, invariably takes the form of the subjunctive, not the indicative, mood.

42. **Afaith af imma**; the reduplication of *af* appears also in the Greek—ἀπήλθεν ἀπ' αὐτοῦ.

44. **Gagg ataugjan**, go to show; i. e. go and show. *At-aug-jan* is lit. 'to present to the eye'; from *augo*, the eye. This explains the A. S. *ætýwan*, to show, which is similarly derived from *éage*, the eye, by the usual vowel-change from *éa* to *y*, and a change from *g* to *w*.

Fram, because of; Gk. περί.

45. **Is**, he (the healed leper); but immediately after, *is* refers to Christ. This inartificial use of the pronouns is very common in A. S., so that it is not always easy to know the real subject of the sentence.

CHAPTER II.

1. **Ga-freh-un**, they learnt by inquiry. Such is frequently the sense of the corresponding A. S. verb *frignan*; see Glossary to Sweet's A. S. Reader. **Ist**, is, i. e. was; Gk. ἐστί.

2. **Ni gamostedun**, lit. were not able, could not; but the meaning is extended, as in other passages, to the sense 'could not find room.' *Gamostedun* is from the strong-weak verb *gamotan*.

4. **Thar-ei**, where that, where. Cf. *sa-ei*.

Us-grab-and-ans, lit. graving or digging out, hence breaking through. The use of this peculiar word is due to the Gk. ἐξορύξαντες. Cf. 12. 1, where the Gk. has ὥρυξεν.

Insailedun jah fralailotun, lowered by cords and let down; but the usual Gk. text merely has χαλωσι.

5. **Af-let-anda**, are let off, are remitted or forgiven. Notice the characteristic suffix *-da* of the passive voice. So also in v. 9.

6. **Thagk-jand-ans sis**, thinking to themselves. Here *gk* is for *nk*; and *sis* is the dat. of the reflexive pronoun. Cf. Latin *sibi*.

7. **Niba ains guth**, except one, viz. God; except God alone.

11. **Nimuh**, and take. The enclitic particle *uh* requires particular notice; it is here used precisely like the Lat. *que*, being suffixed to the first word in the sentence which it joins to the preceding. It is also used like the Lat. *-que* in composition (as in *quis-que*), so that we have the

forms *sah*, short for *sa-uh*, *hwaz-uh* for *hwaz-uh*, &c. Cf. *kwathuh*, i. e. and said, 14. 13. And see notes to 3. 2, 8. 23.

12. *Aiw ni*, aye not, ever not, i. e. never; see 3. 29.

Gasehwun, *third* pers. pl.; not the *first* person, as in the Gk. and A. V.

15. *Jah warth*, and it came to pass; lit. it became.

16. The words supplied are necessary to the sense; the scribe probably omitted them by accident.

17. *Ubilaba habandans*, they that are sick; see note to 1. 32.

19. *Ibai magun*, lit. if may, whether may, a way of introducing a question; we drop the *if*.

Und thatei, unto (the time) that, i. e. as long as.

20. *Afnimada*, shall be taken away; here we may note (1) the repetition of *af* after the verb; (2) the passive ending in *-da*; (3) the use of the present for the future.

21. *Ibai afnimai*, &c.; lit. 'lest it may take away the fulness from it, the new from the old.' Here *sa niuja*, being feminine, agrees with *fullo* understood; and *fairnjin*, being masculine, relates to *snaga*. The sentence is ill-constructed and, in fact, wrong, and is only intelligible when compared with the Gk. text—*εἰ δὲ μή, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται*. The translator has taken *τὸ πλήρωμα* to be an *accusative*, and has then translated every word just as it stands.

22. *Giutand*, they pour, people pour.

23. Here we have a construction resembling the Latin accusative with the infinitive. 'And it came to pass, that he is going through'; the present infinitive being used descriptively.

26. *Uf*, in the time of, lit. under; used to translate Gk. *ἐπί*.

Thanz-ei = *thans-ci*, which that.

Ainaim gudjam, for the priests alone; see v. 7.

Mith sis wisandam, being with himself, i. e. them that were with him.

28. *Jah*, even; Gk. *καί*.

CHAPTER III.

2. *Hailidedi-u*, whether he would heal. The sense of 'whether' is given by the suffixed particle *-u*, which is omitted in the MS. in this particular instance, but must be supplied as in other passages. In the very next verse, we have *skuld-u ist*, whether it is obligatory; and in 10. 38 we have *maguts-u*, whether are ye able.

6. *Us-kwem-eina*, pt. pl. subj. of *us-kwiman*. So also *thraiheina* from *threihan* in v. 9; *attaitokeina* in v. 10.

9. *Ei skip habaith wesi*, that a ship might be had, i. e. kept in readiness. Here *habaith* is the neuter of the pp. of *haban*.

11. *Thaih* = *thai-uh*, pl. of *sah* = *sa-uh*. *Thaih than* = whensoever they, as soon as they.

12. *Ga-swi-kunth-i-ded-eina*; here *ga-* is the prefix, *swi-* another prefix, *kunth-* a pp. with the sense 'known,' *-i-* the suffix helping to form a causal verb, *-ded-* the mark of the past tense of a weak verb, and *-eina* the suffix of the pl. of the pt. t. subjunctive. For *swikunth*, see 6. 14.

15. *Sauhtins*, diseases, lit. sicknesses. It is exactly represented by the obsolete E. *sought*. Thus Fitzherbert, in his Book of Husbandry, speaks of *longe-sought*, i. e. lung-disease, as incident to cattle.

17. *Gasatida im namna*, he set to them names, he gave them the names. *Namna* is the pl. of the neut. sb. *namo*, just as *watna* is pl. of *wato*.

20. *Ga-iddja sik*, lit. went themselves together, i. e. came together. Here *ai* is not the usual diphthong, but due to the juxta-position of two distinct vowels.

22. *Uswairpith* governs the dative; so also in 5. 40 and 9. 47.

27. *Kasa* is governed by *wilwan*.

Galeithands in gard is, entering into his house; *εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ*.

Than, then, must be supplied; its omission is clearly due to the repetition of *than-* in the following *thana*.

28. *Af-let-ada*, shall be forgiven.

Allata, all, neut. sing.

Thata frawaurhte, the (kind) of sins; here *frawaurhte* is gen. pl. after the neut. sing. *thata*, and the two words form a phrase together.

31. *Standand-ona*. This use of the *neuter* pl. is very remarkable, as we should expect the masculine. Precisely the same construction occurs in the parallel passage in St. Luke viii. 20, where we have *gasaihwan thuk gairnjandona*, desiring to see thee.

32. *Setun*; a pl. verb, to agree with *managei*, a noun of multitude. Cf. *thans sitandans*, those sitting, in v. 34; and see 4. 1.

35. *Saei allis*, for whosoever. Here *allis* translates the Gk. *γάρ*, as in other passages, and is the second word in the sentence. So also *sai allis* = for behold, Luke i. 44.

Sa, he.

Jah . . *jah*, both . . and.

CHAPTER IV.

1. *Ina*, acc. with infinitive; 'so that he, entering into a ship, is sitting in the sea.' The MS. *galeithan* is certainly a clerical error for

galeithandan; cf. ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ.

2. *Manag*, many a thing, much; neut. acc. sing.

4. *Raihtis*, however; this is used with but little force, and answers to Gk. μέν, which it translates.

5. *Antharuth-than* = *anthar-uh than*, but then other; Gk. ἄλλο δέ. In *thiz-ei* = *in this ei*, on this account that, because; *in* with the genitive denotes 'on account of.' Cf. *in this waurdis*, 4. 17.

6. *At*, &c., at the sun then arising; here *at* with the dative is used with the force of the usual dative absolute. So also in v. 35, q. v.

8. The use of letters to denote numbers is borrowed from Gk. The Gothic *l*, like the Gk. λ', stands for 30; *r*, like Gk. ρ', means 100; whilst *j* occupies the same position in the alphabet as the Gk. ξ, and therefore means 60.

9. *Aus-ona haus-jand-ona*, hearing ears.

10. *Thai bi ina*, they (that were) beside him; οἱ περὶ αὐτόν.

Frehun takes here a double accusative.

11. *At-gib-an*, not the infinitive, but neut. of the pp.

Jainaim thaim uta, to them that are without; ἐκείνοις δὲ τοῖς ἔξω.

12. *Nibai hwan*, lest at any time. *Nibai* = *ni ibai*, if not.

15. *Unkarjans*, (being) careless. There is no such word in the Gk. text. According to Massmann, a few Latin texts have *negligenter*.

19. *Bi thata anthar lustjus*, lit. desires concerning the other thing, i. e. concerning other things; περὶ τὰ λοιπὰ ἐπιθυμία.

21. *Ibai . . duthe ei*, lit. if . . for the purpose that. Here *ibai* introduces a question.

Ni-u = *ni-uh*, and not. In the next verse, *nih* also = *ni-uh*; but there is a difference in the syntax, *niu* being used in the *interrogative* clause (as in v. 38), but *nih* in the direct statement, the final *-h* having the force of γάρ.

22. *Nih allis ist hwa fulginis*, for there is not anything of that which is hidden. *Hwa* is a neuter nom., followed by a genitive.

24. *Mitath* occurs again as a *dative* form in 2 Cor. x. 13.

Izwis thaim galaubjandam, to you that believe; lit. to you the believing.

25. *Jah thatei*, even that which.

33. *Hausjon* occurs, as a by-form of *hausjan*, in other passages also.

34. *Inuh*, prep. without. *Inuh* also occurs as a mere compound of *in*, *in*, with the enclitic particle *-uh*.

37. *Gafullnoda*, became full, was filled. The passive sense is given by the inserted *n*; we thus have *gafull-j-an*, to make full, *gafull-n-an*, to become full. This *n* evidently arose from the suffix of the pp. of a

strong verb; thus *and-bundn-an*, to become unbound = *and-bundan-an*, where *bundan-* is the stem of the pp.

38. *Niu kara thuk thizei*, is there not a care to thee of the fact that, does it not concern thee that? The word *ist* is omitted, though occurring in other passages; the phrase *kara ist* is used (as here) with the accusative of the person and the genitive of the thing. So also in 12. 14.

39. *Af-dumb-n*, become dumb. Verbs in *-nan* make the imperative singular in *-n*. Cf. note to verse 37.

41. *Ohtedun sis agis mikil*, they feared for themselves (with) a great fear. Here *agis* is the accusative; imitated from the Gk. *ἐφοβήθησαν φόβον μέγαν*.

Sijai, lit. may be.

CHAPTER V.

4. *Eisarnam bi fotuns*, with irons by his feet; a periphrasis for 'fettters'; Gk. *πέδαις*. Just below the Gk. *πέδαις* is rendered by *ana fotum eisarna*, irons on his feet.

7. *Hwa mis jah thus*, *τί ἐμοὶ καὶ σοί*;

Sunau may be either dat. or voc.; it is doubtless here a vocative; Gk. *σὺ*.

10. *Udrebi*; read *usdribi*, pt. s. subj. of *us-dreiban*. See 6. 13.

13. *And driuson*, down the slope. *Driuso* is 'that which falls away,' from *driusan*, to fall.

14. *Kwemun*, they (the villagers) came; the subject being changed, as in the Gk.

Hwa wesi thata waurthano, what that which was done might be.

15. The repetition of *thana* is due to that of *τόν* in the Gk.

18. The word *ina* (repeated) is governed by *bath*, the nom. to which is *sa*, understood from *saei*. 'And him, as (he was) entering the ship, he who had been mad prayed him.'

21. *Us-leith-and-in Iesua*; dative absolute. The Gk. has the gen. absolute.

23. *Aftumist habaith*, lit. hath. (i. e. fares) at the last, lies in extremity, is at the point of death; a literal translation of *ἐσχάτως ἔχει*. After *habaith*, we must mentally supply *I pray thee*, as is actually done in the A. V.

Kwimands lagjais, coming thou mayst lay, i. e. thou mayst come and lay; *ἐλθῶν ἐπιθῆς*.

25. *Kwinona suma*, a certain one of women, i. e. a certain woman. So also *sumai thize bokarje*, certain of the scribes, Matt. 9. 3; and compare *ains* used with the gen. pl. in verse 22 above.

29. *Slaha*, stroke, i. e. plague; Gk. *μάστιγος*. The Lat. *plaga* has the same double sense.

30. *Tho us sis maht usgaggandein*, the might (virtue) going out of himself. So also *tho thata taujandein*, the woman that is doing this, in verse 32. The use of the pres. part. is very graphic.

34. *Sijais*, mayst thou be; the subj. used for the imperative.

36. *Rodith*, neut. of the pp. of *rodjan*; agreeing with *waurd*. So also *gaskeirith* is neut. in verse 41.

39. *Hwa*, why? Cf. the use of Gk. *τί*.

40. *Thans mith sis*, those with him, i. e. his chosen disciples.

41. *Kwath-uh*, and said. See note to 2. 11.

Taleitha kumei, *Ταλιθά κούμι*.

42. *Was jere twalibe*, was of twelve years; *ἦν γὰρ ἑτῶν δώδεκα*.

43. *Ei manna ni funthi thata*, that a man should not find it out, i. e. that no one should find out or know it.

CHAPTER VI.

2. So *handugeino so*; cf. 1. 27, and the note.

Wairthand, take place, i. e. are done or wrought.

7. *Hwanzuh* = *hwans-uh*, separately, severally; acc. pl. of *hwans-uh*, every one.

8. *Ei waiht ni nemeina*, lit. that a whit they should not take, i. e. that they should take naught (no whit).

9. *Wasjaith*, put ye on, wear; imp. pl. With dat. case.

11. *Janai*, as in the MS., is a mere clerical error for *jainai*.

14. *Allis*, for, Gk. *γάρ*; placed as the *second* word in the sentence, but to be taken *first*.

Sa daupjands, the baptizing one; Gk. *ὁ βαπτίζων*.

15. 'That he is a prophet as one of the prophets.' The A. V. has 'or as.'

16. Lit. 'that to him I cut the head off, to John'; i. e. 'John, whose head I cut off.'

17. *Auk raihtis*, for also, for; which begins the sentence. So also in 7. 10; cf. 9. 41.

Gahabaida, seized; compare *haban* with Lat. *capere*.

In *Hairodiadins*, because of Herodias; *in* with the gen. has this sense; so also in verse 26.

19. *Naiw*, was angry with; Gk. *ἐνεῖχεν*. The word is very doubtful, but is assumed to be the pt. t. from a verb *neiwan*, to be angry. It has been supposed to be related to A. S. *niwol*, prostrate; but this is little better than conjecture, as the sense does not altogether suit.

20. Ohta sis, feared for himself, dreaded; followed by the acc. *Iohannen*.

21. 'And a fitting day taking place'; here we have a sort of *nominative* absolute, in place of the usual *dative*. But in verse 22, we have the datives *atgaggandein*, &c.

22. *Dauhtr*; such is the proper form of the dative; see 7. 26. The MS. has the nom. form *dauhtar*.

Thishwizuh = *this hwis-uh*, whatsoever; the gen. case, governed by *bidei*. Verbs of *asking* frequently take the gen. case, as in A.S. So also *hwis* in verse 24, and *haubidis* (which is in apposition with *hwis*), are both in the genitive.

27. *Spaikulatur*; Gk. *σπεκουλάτωρα*, which is merely a Gk. transcription of Lat. *speculatorem*.

55. *Thadei*, wherever; see 14. 14.

Ei is wesi, that he might be.

56. *Thau*, even, merely; Gk. *κᾶν*.

Skauta, dat. case, governed by *attaitokeina*. So also *imma*.

CHAPTER VII.

1. *Gakwemun sik*, came together; here used reflexively, not as in 2. 2; Gk. *συνάγονται*. Cf. 10. 1.

3, 4. These verses are parenthetical, as in the A. V.

4. *Anthar ist manag*, lit. other (thing there) is many. Cf. verse 8.

5. *Bi thammei*, according to that which.

6. *Bi izwis than liutans*, with respect to you, the hypocrites; Gk. *περὶ ὑμῶν τῶν ὑποκριτῶν*.

11. *Thishwah thatei*, as to whatsoever.

Gabatnis, thou receivest benefit.

12. *Ni . . ni waiht*; a double negative; *οὐκέτι . . οὐδέν*.

18. *Frathjith* governs the dative, as in Luke 2. 50; hence, *ni frathjith thammei* = do ye not understand that thing, that, &c.

23. *Gagamainjand*. This curious reduplication of the prefix *ga-* occurs in some other verbs also.

31. *Mith tweihnaim markom*, lit. amid the two boundaries; Gk. *ἀνά μέσον τῶν ὁρίων*.

33. *In ausona imma*, upon the ears to him, i. e. upon his ears.

36. *Mann*, dat. case; always used instead of *mannin*, which would be the *regular* form.

Mais thamma, by that the more, so much the more.

CHAPTER VIII.

1. *At* with the dative signifies the time when; *at . . wisandein* = whilst the multitude was very great. Cf. 11. 11.

7. *Jah thans*, them also; *καὶ αὐτά*.
8. *Spyreidans*, merely a Gothic form of Gk. *σπυρίδας*.
11. *Du imma*, lit. to him; hence, at his hands, from him; *παρ' αὐτοῦ*.
12. *Jabai*, if; we must supply 'it will be strange' before it. The idiom is a Greek one, and due to the Gk. *εἰ δοθήσεται*.
Taikne, of tokens, gen. pl.; supply 'any.'
15. 'See that ye guard yourselves from,' &c.
23. *Ga-u-hwa-sehwi* = *hwa-uh-gasehwi*, if he could see anything. Here *u = uh* is used as the sign of interrogation, and is put after the prefix *ga-*, in order to introduce it as early as possible. *Hwa* is used indefinitely. Cf. 14. 44, 16. 8.
24. 'I see men, so that I see them as trees.' The word *see* only occurs *once* in the A. V., but the Gothic is nearer the Greek; *βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὄρω*. See the Revised Version.
25. *Aftra*, again. For this sense, see also 9. 12.
26. *Mannhun*, to any one; dat. case. See note to 7. 36.
Wehsa should rather be *weihsa*; but the form occurs again in the following verse.
27. *Mans*, men, nom. pl.; we also find *mannans*.
31. *Skulds ist uskiusan*, is liable to be rejected. Here *uskiusan*, lit. 'to reject,' is used idiomatically with the passive sense. So also *uskwiman*, to be killed, lit. 'to kill.' But *usstandan*, being intransitive, is used in the usual manner. Cf. *frabugjan*, in 14. 5; and see 9. 45.
38. *Meina*, of me, gen. of *ik*. So also *is*, of him.

CHAPTER IX.

1. *Thai ize*, those of them who; agreeing with *sumai*.
3. *Wullareis . . ni mag*, a fuller cannot, i. e. no fuller can.
10. 'What is it, to arise from the dead?'
15. *Managei*, as a noun of multitude, takes the plural pres. part. and verb.
18. *Thishwaruh thei*, wheresoever that.
Uudreibeina should be *usdribeina*, pt. pl. subj. The vowel *i* is the same as in the pt. pl. indic. and the pp.
19. *Und hwa*, until what, until when.
At izwis, with you.
21. *Hwan lagg mel ist*, how long a time is it? *πόσος χρόνος ἐστίν*.
22. *Unsara*, gen. pl. of *ik*, governed by *hilp*; see verse 24.
Unsis, acc. pl. of *ik*.
23. *Thata*, this saying, viz. 'If thou canst,' &c. Gk. *εἶπεν αὐτῷ τό, εἰ δύνασαι, κ.τ.λ.* Cf. 10. 40, 12. 33.

Allata mahteig, everything (is) possible; Gk. *πάντα δυνατά* (without any verb).

29. In waihtai ni mag, lit. in a whit can not, i. e. can by no means.

31. Uskwimand, they (i. e. men) will kill him.

41. Saei auk allis, for whosoever. *Auk* = Gk. *γάρ*; see 6. 17. *Allis*, wholly, is a mere expletive. Gk. *ὅς γάρ ἄν*.

42. Goth ist imma mais, it is good for him rather; Gk. *καλόν ἐστιν αὐτῷ μᾶλλον*.

45. Gawairpan = to be cast; see note to 8. 31. So also *atwairpan* in verse 47.

49. Hwazuh auk, for every one.

Hwarjatoh hunsle, each one of sacrifices, i. e. every sacrifice. *Hwarjatoh* = *hwarjata-uh*, neut. of *hwarjizuh*, for which see 15. 24.

50. Supuda, put for *supoda*, shall be seasoned. The form *gasupoda* actually occurs in Luke, 14. 34; but we have one other instance of the use of *u* for *o* in the form *gakrotuda*, shall be broken, Luke 20. 18.

CHAPTER X.

2. Skuld-u sijai, whether it may be right. Here *-u* asks the question, as usual.

7. Inuh this, on account of this.

13. Understand *imma* after the second *du*.

17. Arbja wairthau, I may become an inheritor.

21. Ainis thus wan ist, it is lacking to thee of one thing.

23. Faiho = *faihu*; see verse 22.

24. Hugjandam afar faihau, thinking after (i. e. upon) wealth. *Hugjandam*, though an uncertain reading, is probably the right one.

25. Azitizo; better *azetizo*; see 2. 9.

29. In meina, for the sake of me, for my sake.

32. Aftra, again; Gk. *πάλιν*.

Thoei habaidedun ina gadaban, the things which had to befall him. Gk. *τὰ μέλλοντα αὐτῷ συμβαίνειν*. This use of E. *had* precisely represents the Gothic idiom. Cf. *thatei habaida taujan*, that which he had to do, was about to do; John 6. 6.

33. Thatei sai, namely, lo! Here *thatei* represents the Gk. *ὅτι*. The verse is unfinished in the Gothic; the Gk. has *καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι*, which Massmann translates into Gothic by *jah atgiband ina thaim thiudom*.

35. Wileima is the 1st pers. pl.; we should expect *wileiwa*, the 1st pers. *dual*, but a mixture of the dual and plural is not surprising. But

bidjos is really a dual form; and so is *uggkis*. In the next verse we have the dual forms *wileits* and *igkwis*; but in verse 37 we have the plurals *eis* and *kwethun*, followed by the duals *ugkis* and *sitaiwa*. So also in verses 38, &c.

38. *Maguts-u*, could ye two? Here *-u*, as usual, introduces a question. *Maguts* is the 2 p. pt. dual; and *magu*, in verse 39, is the 1 p. pt. dual.

39. The MS. omits *daupjanda*, but it must be supplied; Gk. βαπτισθήσεσθε.

40. *Ith thata*, du sitan, but this thing, viz. to sit. Cf. 9. 23.

42. *Thaiei* must be supplied; it was probably omitted owing to its likeness to *thatei*. Gk. ὅτι οἱ δοκοῦντες.

45. *At andbahtjam*, lit. for services, i. e. to receive services; Gk. διακονηθῆναι.

46. Read *Barteimaius*, as being a nom. form; cf. *Nazoraius*.

49. *Haihait atwopjan ina*, commanded (them) to call him.

CHAPTER XI.

1. *Bethsfagein*; so also in Luke, 19. 29. Massmann mentions the reading Βηθσφαγή.

2. *Gaggats*, go ye two; see note to 10. 35. Observe the numerous dual forms. Cf. 14. 13.

3. *This gairneith*, desires this (foal); *gairnjan* governs the genitive.

7. *Ana*, upon, is here (at first) used adverbially; cf. *du* at the end of 10. 13. But *ana ina* = upon him.

11. *At* with the dat. expresses the time when; see note to 8. 1.

21. *Frakwast*, thou cursedst. Here *kwast* is a phonetic substitution for the regular (but scarcely pronounceable) form *kwatht*.

22. *Galaubein guths*, faith in God, lit. faith of God; Gk. πίστιν Θεοῦ.

23. *Wairp thus*, cast thyself. *Wairpan* sometimes governs the dative case, as here. See 12. 4.

Thata, ei thatei, this (thing), that that which.

Thishwah thei, this, whatever it be, that.

29. Here *fraihna* takes the acc. *izwis*, and the gen. *waurdis*; 'I also ask you one word.'

30. *Uzuh*, whether from. *Uz-uh* = *us-uh*, where the enclitic *-uh* introduces a question, as usual. See notes to 8. 23, 10. 38.

32. *Uhtedun* is for *ohtedun*; see 12. 12. Cf. *supuda* for *supoda*; see note to 9. 50.

CHAPTER XII.

1. *Dal uf mesa*, a hollow place for a wine-vat. *Mes* also means a table, dish; hence a wide vat.

2. *Nōmi akranis*, he might receive (some) of the fruit; *akranis* being in the gen. case. Gk. *λάβη ἀπὸ τοῦ καρποῦ*.

4. 'Him they maltreated, throwing stones.' Here *wairpan* governs the dative; see II. 23.

Haubith wundan brahtedun, lit. brought (i. e. made) him wounded in the head. *Wundan* is the acc. masculine, and governs *haubith*, which is also an accusative, indicating the place in which the wound was felt.

5. *Sumanzuh* = *sumans-uh*, and some.

6. *Liubana sis*, dear to himself.

10. *Warth du haubida*, has become for the head; a lit. translation of *ἐγενήθη εἰς κεφαλὴν*.

14. 'And there (is) no care to thee of any one'; see note to 4. 38.

19. *Kwenai* is the dat. after *bileithai*; so also *fraiwa* is dat. sing. in verse 20. But *barne* is the gen. pl., so that *ni barne* must be taken as equivalent to 'none of children,' i. e. no child.

30. Understand *ist*, is. The verb is omitted in the Gk. also, which has *αὕτη πρώτη ἐντολή*. So also in the next verse.

32. *Kwast*, thou hast said; see note to II. 21.

33. *Thata, du frijon*, this thing, viz. to love. Cf. 9. 23, 10. 40.

38. The chapter ends with the syllable *bo-*, the rest being lost.

CHAPTER XIII.

16. The verse is lost all but the two last words; it must have ended with *niman wastja seina*, to take his garment.

19. The Gothic literally follows the Gk., making *thai dagos jainai* (those days) the *nominative* case. 'For those days shall be such affliction'; *ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις*; see the Revised Version.

Und hita, up to this time.

20. *Ainhun leike*, anybody; lit. 'any of bodies'; *leike* being gen. plural.

25. *Wairthand driusandeins*, shall be falling; *ἔσονται ἐκπίπτοντες*.

28. *Uskeinand laubos*, leaves shoot forth. Here *laubos* is the *nominative*, not the *accusative* as in the A. V. The Gk. *ἐκφύη τὰ φύλλα* may have been misunderstood by the translator.

29. The verse may easily be completed by adding the word *haurdim*, the doors. The Gk. has *θύραις*; and in Matt. 6. 6, *haurdai* corresponds to *θύραν*.

CHAPTER XIV.

4. The first legible syllable is *-teins*. The whole sentence should be — *Du hwe so frakwisteins this balsanis warth*, wherefore was this waste of the balsam?

5. *Maht wesi auk*, for the balsam might be able to be sold (lit. to sell), &c. See note to 8. 31.

8. 'What she had, she did.'

13. *Gaggats*, go ye two. Note the use of the dual.

16. The verse ends with *sipon*; add *-jos* to complete the word, and also *is*, lit. of him. *Thai siponjos is* = his disciples. We next pass on to v. 41, 'See, the Son of man is betrayed into the hands of sinners.'

44. *At-uh-than-gaf*, put for *than-uh at-gaf*, but then gave (or, had given). From the verb *at-giban*. See a similar construction in 16. 8.

51. *Leina*, with linen; dat. case.

Gripun is, seized him; *is* being the gen. case.

61. *Waiht ni* = *ni waiht*, no whit, nothing.

64. *Skulan wisan*, to be deserving; εἶναι ἔνοχον.

65. *Gabaurjaba*, gladly; there is no such word in the Greek texts.

66. *Paitrau* being in the dative absolute, the word *jah* before *atiddja* is superfluous.

68. *Ni wait, ni kann*, I know not, nor do I understand.

69. *Thatei sa thizei ist*, that he is (one) of them. It is clear that *thizei* is here used as equivalent for *thize*, gen. pl. of *sa*. So in verse 70, *thizei is* = *thize is*, thou art (one) of them. Gk. ἐξ αὐτῶν, in both places.

CHAPTER XV.

7. *Thaiei gatawidedun*. Cf. the *Revised Version*, 'men who had committed murder.' The A. V. is indistinct as to the *number* of the pronoun and verb.

9. *Wileid-u* = *wileith-u*, do ye wish? Here *-u* is the enclitic particle indicating a question; and *wileith* is the subjunctive form, used in place of the indicative. In verse 12, the form *wileith* occurs; for the change of final *th* to *d* before *u*, see note to 16. 7.

14. *Hwa allis ubilis*, for what evil? *Hwa ubilis* is, literally, 'what of evil.'

16. *Praitoriaun*; Gk. Πραιτώριον.

17. *Uswindandans*, plaiting it; i. e. having plaited it; Gk. πλέξαντες.

19. *Lagjandans kniwa*; Gk. τιθέντες τὰ γόνατα.

20. *Andwasidedun*, they unclothed him. The E. verbal prefix *un-* is cognate with Goth. *and-*; see note to 1. 7.

21. *Sumana manne*, some one of men, a certain man.

32. *Atsteigadau*, let him descend. Here the passive voice is used with the force of a *middle* voice. There are a few other similar instances.

34. *Ailoe*; Gk. Ἐλωί, Ἐλωί, λαμμῶ σαβαχθανί.

Bilaist, hast thou forsaken; put for *bilaiht*, which was hard to pronounce.

36. *Dragkida ina*, gave him to drink. Observe the difference between the strong verb *drigkan*, to drink, and the weak causal verb *dragkjan*, to make to drink.

Ei saihwam, that we see; the indicative, where we might expect the subjunctive.

Kwimai-u Helias, if Helias may come; where *-u* is the enclitic particle, signifying 'if' or 'whether.'

39. *In andwairthja is*, in his presence, before him, near him; ἐξ ἐναντίας αὐτοῦ.

41. 'And when he was in Galilee, they also followed him,' &c.

42. *Paraskaiwe*; Gk. Παρασκευή; preparation.

43. *Anananhjands galaith*, taking courage, he went; *τολμήσας εἰσηλθε*.

44. *Thana*; MS. *than*. Possibly for *than'*, the *a* being elided before the following *h* in quick speech.

CHAPTER XVI.

4. *Gaumidedun thammei*, they perceived the fact that. *Gaumjan* takes the dative.

6. *Ni faurhteith izwis*, do not fear for yourselves.

7. *Kwithuduh* = *kwithuth uh*, and say ye. Cf. note to 15. 9.

8. *Diz-uh-than-sat* = *than-uh dis-sat*, for then . . . seized upon them. The nominative is *reiro*, trembling. The verb *dis-sat* must be again supplied after *usfilmei*. Cf. note to 14. 44.

Ohtedun sis auk, for they feared for themselves.

9. As 'the two oldest Gk. MSS., and some other authorities, omit from verse 9 to the end,' the occurrence of these verses in the Gothic is noteworthy.

10. *Wisandam*, lit. being, Gk. γενομένοις. But the sense is really 'that had been,' as in the A.V.

12. 'And then, after this.' Here the MS. ceases, the rest of the gospel being lost.

LIST OF WORDS OF COMMON OCCURRENCE.

- af*, of, off, from, by, &c.
afar, after, according to.
aftra, again, back.
ains, one.
ak, but.
alls, all.
ana, on, upon, in, &c.
and, towards, to, throughout.
at, at, by, &c.
aththan, but.
atta, father.
auk, for, also.
bi, by, about, near, &c.
bithe, whilst, when.
dags, day.
dis-, apart; also as intensive prefix.
du, to, towards.
duhwe, wherefore.
duthe, therefore.
ei, that.
eis, they; *eizei*, they that.
faur, for, before, &c.
faura, before, because of.
filu, much.
fram, from, by, on account of.
fruma, first.
ga-, a common prefix; scarcely affecting the sense.
gaggan, to go.
-h, enclitic; see *uh*.
haban, to have.
hails, whole.
haubith, head.
her, here.
- himins*, heaven.
hwa, what.
hwan, when.
hwar, where.
hwas, who.
iba, *ibai*, perhaps, lest.
iddja, went.
ik, I.
im, am; to them.
imma, him; dat.
in, in, into, to, by, &c.
ina, him; acc.
ins, them.
is, art; he.
ist, is.
ita, it.
ith, but.
izai, to her.
ize, of them.
izos, of her.
izwar, your.
jabai, if.
jah, and.
jai, yea.
jains, that (yon).
ju, now.
jus, ye.
kunnan, to know.
kwam, came.
kwath, quoth, said.
mais, more; adv.
manags, much, many.
manna, a man.
meina, of me.

- meins*, mine.
mik, me; acc.
mis, me; dat.
mith, with, by, near.
ni, *nih*, not, nor.
niba, *nibai*, except, unless.
nu, now.
sa, he; who (rel.); the.
saei, who (lit. he who).
sama, same.
seins, his, their.
sis, to himself, themselves.
so, she; the.
sums, some.
sunna, sun.
suns, soon, at once.
sunus, son.
swa, so, also.
swaei, so that, that.
swaswe, just as, so that.
swe, as.
thai, the; nom. m. pl.
thaim, the, those; dat. pl.
thairh, through, by.
thamma, to the; dat. m. n. s.
than, then, when.
thana, the; acc. m. s.
thans, the; acc. m. pl.
- thata*, *thatei*, that.
thau, though, than.
thei, that.
theins, thy.
this, of the; gen. m. n. s.
thizai, to the; dat. f. s.
thize, of the; gen. m. n. pl.
tho, her, it, the, that; acc. f. s. and
 n. and acc. pl.
thos, the; nom. and acc. f. pl.
thu, thou; dat. *thus*; acc. *thuk*.
ufar, over.
uh, *u*, 'h; enclitic particle.
und, until.
undar, under.
uns, *unsis*, us.
unsar, our.
unte, for, because, till.
us, out, from.
ut, *uta*, out, without; adv.
waila, well.
warth, became, happened, was.
was, was.
wets, we.
wesi, might be.
wesun, were.
withra, over against, in return for,
 near, towards.

GLOSSARIAL INDEX.

The words are arranged in alphabetical order. Thus *hw* follows *h*; *kw* follows *k*; and *th* follows *te*, and precedes *ti*.

In compound words, the composition is indicated by a hyphen. Thus, in *af-letan*, the *af-* is a mere prefix, and the word is to be compared with the simpler form *letan*.

The references are given to the *chapters* and *verses* of St. Mark's Gospel. Numerous words are added, without references, which do not occur in that gospel. Thus the Index includes all the more important words in the language.

Forms marked *, as *Agan**, are unauthorised, but may be inferred.

The contractions are such as will be readily understood. Thus *wk. s. m.* = weak substantive, masculine; *str. v.* = strong verb; *adj.* = adjective; *gen.* = genitive; &c.

- Aba**, *wk. s. m.* a man; or, rather, a husband, 10. 12; *gen. pl.* abne; *dat. pl.* abnam.
- Ababa**, *adv.* strongly, excessively, very, 16. 4.
- Abrs**, *adj.* strong, mighty. Cf. A. S. *abal*, strength.
- Af**, *prep. with dat.* of, from, out of, off, by, &c.; 1. 42; 2. 20; 3. 22; 5. 4, &c.; *af taihswon*, on my right hand, 10. 37. E. *of*.
- Af-aikan**, *str. v.* (*pt. t.* aiaik), to deny vehemently, imprecate curses on oneself, to deny, 14. 71; *pt. t.* af-aiaik, 14. 68.
- Af-airzjan**, *wk. v.* to lead astray, to deceive, 13. 22.
- Afar**, *prep. with dat. and acc.* after (both of place and time), 1. 7; according to, 5. 24. *Afar thata*, thereafter; *afar thatei*, after that; *afar leitil*, after a little while; *afaruh than*, but after, 16. 12. Comparative of *af*.
- Afar-gaggan**, *str. v.* to go after, follow, 5. 37.
- Afar-laistjan**, *wk. v.* to follow after; *with dat. case*, 10. 32.
- Afar-sabbatus**, *s.* the week following, 16. 2.
- Afar-uh than**, but after, 16. 12. See *Afar* and *Uh*.
- Af-dauthjan**, *wk. v.* to kill, put to death, 14. 55; *pass.* to die, 7. 10.
- Af-dumbnan**, *wk. v.* to hold one's peace, to be still, 4. 39.
- Af-hwapjan**, *wk. v.* to quench; to choke, 4. 7.
- Af-hwapnan**, *wk. v.* to be quenched, 9. 44, 46; to be choked, 5. 13.
- Af-lageins**, *str. s. f.* a laying aside, remission, 1. 4.
- Af-lailot**, left, 1. 31.
- Af-lailotum**, we have left, 10. 28. See *Af-letan*.
- Af-leithan**, *str. v.* (*laith*, lithans), to go away, depart, leave, 1. 42; 3. 7; *pt. s.* *aflaith*, went, 12. 1.

- Af-letan**, *str. v.* (lailot, letans), to leave, forsake, I. 18; to put away (a wife), IO. 4; to send away, 4. 36; to let off, forgive, 3. 28; *pt. s.* aflailot, left, I. 31; *pt. pl.* I *p.* aflailotum, IO. 28.
- Af-maitan**, *str. v.* (maimait, maitans), to cut off, 9. 43; af-maitan haubith, to behead, 6. 16, 27; *pt. s.* afmaitait, 6. 16.
- Af-marzeins**, *str. s. f.* deceitfulness, 4. 19.
- Af-niman**, *str. v.* to take away, remove, take away from, 2. 20, 21; 4. 25.
- Af-sateins**, *str. s. f.* divorcement, IO. 4.
- Af-satjan**, *wk. v.* to divorce, IO. 2.
- Af-slahan**, *str. v.* (sloh, slahans), to slay, 12. 5; *pt. s.* afsloh, struck off, 14. 47; *pt. pl.* afslohun, killed, 12. 5.
- Af-slauthnan**, *wk. v.* to be beside oneself, to be amazed, I. 26; IO. 24.
- Afta**, *adv.* behind. A. S. *æft*.
- Aftana**, *adv.* behind, from behind, 5. 27. A. S. *æftan*.
- Af-tiuhan**, *str. v.* (tauh, tauhum, tauhans), to draw away, push off; to take, draw aside, 8. 32.
- Aftra**, *adv.* back, backwards; again, once more, 2. 1; 3. 1; hence aftra gabotjan, to restore, 9. 12; aftra gasatjan, to heal, 8. 25.
- Aftuma**, *adj.* the hindmost, the last, IO. 31. See *Afta*.
- Aftumists**, *adj.* the last, 9. 35; aftunist haban, to be at the point of death, 5. 23.
- Af-wairpan**, *str. v.* to cast away, put away, IO. 50. See *Wairpan*.
- Af-walwjan**, *wk. v.* to roll away, 16. 3, 4.
- Agan***, *root verb*, to fear; hence un-agands, fearless.
- Aggilus**, *str. s. m.* an angel, 8. 38; messenger, I. 2; *pl.* aggileis, I. 13; aggiljus, 12. 25. Gk. ἄγγελος.
- Aggwus**, *adj.* narrow, strait; **ag-gwitha**, *s.* anguish. A. S. *ange*, strait.
- Agis**, *str. s. n.* fright, fear, terror, awe, 4. 41. E. *awe*.
- Agjan**, *wk. v.* to terrify; *only in compounds*.
- Aglaitei**, *wk. s. f.* lasciviousness, 7. 22. From *aglus*.
- Aglo**, *wk. s. f.* anguish, tribulation, affliction, 4. 17; 13. 24.
- Agluba**, *adv.* hardly, with difficulty, IO. 23. See below.
- Aglus** (*also agls*), *adj.* difficult, hard; *aglu ist*, it is hard, IO. 24. Cf. E. *ail*.
- Aha**, *wk. s. m.* understanding.
- Ahaks**, *str. s.* (*f. or m.?*), a dove, I. 10.
- Ahjan**, *wk. v.* to think.
- Ahma**, *wk. s. m.* the spirit, the Holy Ghost, I. 8, IO, 12, &c.
- Ahs** (*gen. ahsis*), *str. s. n.* an ear of corn, 2. 23; 4. 28. E. *ear*.
- Ahtau**, *num.* eight.
- Ahwa**, *str. s. f.* a river, I. 5. A. S. *éa*.
- Aibr**, *str. s. n.* an offering.
- Aigan**, **Aihan**, *v. anom.* (*of which are found the principal forms aih or aig; aihum or aigum; aihta; pres. pt. aigands*), to have, own, possess, 12. 6; 4. 28. *pt. pl.* aihtedun, 12. 23. Cf. E. *own*.
- Aigin**, *str. s. n.* property.
- Aihtedun**, they owned, had, 12. 23. See **Aigan**.
- Aihtron**, *wk. v.* to desire, beg for, pray; to beg, IO. 46. *Desiderative from aigan*.
- Aihwa-tundi** (βάρτος), *str. s. f.* a bramble-bush; a bush, 12. 26.
- Aikklesjo**, *wk. s. f.* (Gk. ἐκκλησία), a church.
- Ainlif**, *num.* eleven.
- Ainnohun**, **Ainohun**, *adj.* any one, 5. 37; 9. 8. See **Ains-hun**.
- Ains**, *adj.* (*fem. aina, neut. ain or*

- ainata?), one, single, only, 2. 7, 26; ains—jah ains, the one—and the other, 10. 37.
- Ains-hun**, *adj.* (*hun* being a suffix); only used with *ni* preceding; *ni* ains-hun, not any one, none, 5. 37.
- Air**, *adv.* early, 1. 35; *filu air*, very early, 16. 2. A. S. *ár*.
- Airkns**, *adj.* good, holy, sincere.
- Airtha**, *str. s. f.* earth, region, land, 2. 10; 4. 5. E. *earth*.
- Airthakunds**, or **Airthoins**, *adj.* earthy.
- Airus**, *str. s. m.* a messenger. A. S. *ár*, a messenger.
- Airzeis**, *adj.* astray, going astray; *airzeis wisan*, or *wairthan*, to go astray, be deceived; to err, 12. 24. Cf. Lat. *errare*.
- Airzjan**, *wk. v.* to deceive.
- Aitheí**, *wk. s. f.* a mother, 3. 32; 5. 40.
- Aiths**, *str. s. m.* an oath, 6. 26. E. *oath*.
- Aiththau**, *conj.* or, 3. 4. A. S. *oððe*.
- Aiw**, *adv.* ever, aye, 2. 12; *ni aiw*, never, 3. 29. A. S. *á*.
- Aiwaggeljo**, *wk. s. f.* evangel, gospel, 1. 1, 14. Gk. *εὐαγγέλιον*.
- Aiwsels**, *adj.* eternal, 3. 29. See **Aiws**.
- Aiwiski**, *str. s. n.* shame.
- Aiws**, *str. s. m.* time, a long time, an age, eternity, the world, 10. 30. A. S. *é*.
- Aiz**, *str. s. n.* brass, coin, money, 6. 8. E. *ore*.
- Ajukduths**, *str. s. f.* an age, eternity.
- Ak**, *conj.* but; *gen.* used after a negative, 1. 44. A. S. *ac*.
- Akei** (ἀλλά), *conj.* but, 9. 13.
- Akeit**, **Aket**, *str. s. n.* vinegar, 15. 36. Lat. *acetum*.
- Akran**, *str. s. n.* fruit, 4. 7; — *matjan*, to eat fruit, 11. 14; — *giban*, to bear fruit, 4. 7; — *bairan*, to bear fruit, 4. 28. E. *acorn*.
- Akrana-laús**, *adj.* unfruitful, 4. 19.
- Akrs**, *str. s. m.* a field, 15. 21. E. *acre*.
- Akwisi**, *str. s. f.* an axe. E. *axe*.
- Ala-brunsts**, *str. s. f.* a holocaust, whole burnt-offering, 12. 33.
- Alakjo**, *adv.* together, collectively; *allai alakjo* (πάντες), all together, 11. 32.
- Alan**, *str. v.* to nourish. Lat. *alere*.
- Alds**, **Alths**, *str. s. f.* age, generation, life.
- Aleina**, *str. s. f.* a cubit. Cf. E. *ell*.
- Alew**, *str. s. n.* olive oil, 6. 13. Gk. *ἐλαιον*.
- Alewis**, *adj.* belonging to the olive-tree; *fairguni alewi* (ὄρος ἐλαιῶν), the Mount of Olives, 11. 1.
- Alhs**, *str. s. f.* (*dat.* *alhai* and *alh*), temple, 11. 11; 12. 35. A. S. *alh*.
- Alids**, *pp.* fatted; *from* *alan*.
- Alja** (εἰ μή, ἐὰν μή), *conj.* than, except, unless, save, 9. 8; *prep.* with *dat.* (πλήν), except, 10. 18; 12. 32. *From* *aljís*.
- Aljan**, *str. s. n.* zeal. A. S. *ellen*.
- Aljath**, *adv.* other-whither, in another direction; hence *afseithan aljath*, to go away, 12. 1. *From* *aljís*.
- Aljis**, *adj.* other. Cf. E. *else*.
- Allathro**, *adv.* from all sides, from every quarter, 1. 45. *From* *alls*.
- Allis**, *adv.* wholly, altogether, 6. 14; however, for, as in *allis* than, for when, 12. 25; *hwa allis*, but what, 15. 14; for, 3. 35. *From* *alls*.
- Alls**, *adj.* all, 1. 5, 27; 7. 14; much, 12. 37. E. *all*.
- Althan**, *str. v.* to grow old.
- Altheis**, *adj.* old. E. *old*.
- Amen**, *amen*, verily, 3. 28; 6. 11. Gk. *ἀμήν*.
- Amsa**, *wk. s. m.* shoulder.
- Ana**, *prep.* with *dat.* and *acc.* on, in, upon, over, to, towards, 1. 10, &c.; at, 1. 22. E. *on*.

- Ana**, *adv.* upon, on, 2. 4; atlagjan ana, to lay on, 8. 23; galagjan ana, to lay on, 11. 7. E. *on*.
- Ana-biudan**, *str. v.* to command, 1. 27; *pt. s.* anabauth, 1. 44; 5. 43.
- Ana-busns**, *str. s. f.* a command, commandment, 7. 7. See above.
- Ana-filh**, *str. s. n.* a tradition, 7. 3. 5.
- Ana-filhan**, *str. v.* to hand down as tradition, observe as tradition; *pt. pl.* anafulhun, 7. 5; *pt. pl.* 2 *p.* anafulhuth, 7. 13; *pt. s.* anafalh, entrusted, let out, 12. 1.
- Ana-fulhano**, *wk. s. n.* a tradition, 7. 9.
- Anafulhun**, *pt. t. pl.* 7. 5. See **Anafilhan**.
- Ana-hneiwan**, *str. v.* to stoop down, 1. 7.
- Anaks**, *adv.* suddenly, 9. 8.
- Ana-kumbjan**, *wk. v.* to lie down, recline, sit at meat, 2. 15; to sit down, recline, 8. 6.
- Ana-laugns**, *adj.* secret, 4. 22.
- Ana-mahtjan**, *wk. v.* to use one's might against any one; to defraud, 10. 19.
- Ana-nanthjan**, *wk. v.* to have courage, to dare, to be bold, 15. 43.
- Ana-silan**, *wk. v.* to be silent, grow still, 4. 39.
- Ana-stodeins**, *str. s. f.* beginning, 1. 1; 10. 6.
- Ana-stodjan**, *wk. v.* to begin; *title*.
- Ana-wairths**, *adj.* about to come, future, 10. 30.
- And**, *prep. with acc.* to, towards, through, 1. 28; throughout, 1. 39; 14. 9. (Takes also the form *anda* in composition.) A. S. *and*, *prep.*
- Anda-nahti**, *str. s. n.* twilight, gloaming, evening, 1. 32; 11. 11, 19.
- And-augjo**, *adv.* openly, 1. 45. *From augo.*
- And-bahti**, *str. s. n.* service, ministry. Cf. G. *amt*; E. *embassy*.
- And-bahtjan**, *wk. v.* to serve, minister, 1. 13, 31. See above.
- And-bahts**, *str. s. m.* a servant, minister, 9. 35; 14. 54. A. S. *ambeht*.
- And-beitan**, *str. v.* (bait, bitum, bitans), to reprove, rebuke, threaten, 1. 25; 3. 12; 8. 32; *pt. s.* andbait, 8. 33.
- And-bindan**, *str. v.* (band, bundum, bundans), to unbind, unloose, 1. 7; to explain, 4. 34.
- And-bundnan**, *wk. v.* to be unbound, to be loosened, 7. 35.
- Andeis**, *str. s. m.* an end, 3. 26; 13. 27. E. *end*.
- And-hafjan**, *str. v.* (*pt. t.* andhof), to reply, 3. 33, 7. 28.
- And-haitan**, *str. v.* to call to one, 7. 14; to profess, confess, 1. 5.
- And-hausjan**, *wk. v.* to listen, to hear (a prayer); to hear, 6. 20.
- And-hof**, answered, replied, 3. 33; 7. 28. See **And-hafjan**.
- And-huljan**, *wk. v.* to uncover, 2. 4.
- And-niman**, *str. v.* to receive, take, 4. 20; 6. 11; *pt. pl.* andnemun, 7. 4.
- And-rinnan**, *str. v.* (rann, runnun, runnans), to compete in running; hence to strive, dispute, 9. 34.
- And-staurran**, *wk. v.* to murmur against, 14. 5.
- And-wairthi**, *str. s. n.* presence; *faura* or in *andwairthja*, in presence of, before, 2. 12; 9. 2.
- And-wasjan**, *wk. v.* to unclothe, take off clothes, 15. 20.
- Ans**, *str. s. m.* a beam.
- Ansts**, *str. s. f.* favour, grace. A. S. *ést*.
- Anthar**, *adj.* another, other, the rest, 3. 21; 12. 21. E. *other*.
- Antharuh**, *adj.* the other, 4. 5.
- Apaustaulus**, **Apaustulus**, *str.*

- s. *m.* an apostle, messenger, 6. 30.
Gk. ἀπόστολος.
- Ara**, *wk. s. m.* an eagle. A. S. *earn.*
- Arbaiths**, *str. s. f.* labour. A. S. *earfoð.*
- Arbi**, *str. s. n.* a heritage, inheritance, 1. 7. A. S. *yrfe.*
- Arbi-numja**, *wk. s. m.* an inheritor, heir, 12. 7.
- Arbja**, *wk. s. m.* an heir; arbja wairthan, to inherit, 10. 17.
- Arhwazna**, *str. s. f.* an arrow.
- Arjan**, *wk. v.* to plough. A. S. *erian.*
- Arman**, *wk. v. with acc.* to pity, have mercy on, 10. 47.
- Arms**, *adj.* poor, wretched. A. S. *earm.*
- Arms**, *str. s. m.* the arm; ana armins niman, to take up in the arms, 9. 36. E. *arm.*
- Arniba**, *adv.* surely, safely, 14. 44.
- Aromata** (ἀρώματα), sweet spices, 16. 1.
- Asans**, *str. s. f.* harvest, harvest time, 4. 29; summer, 13. 28.
- Asilu-kwairnus**, *str. s. f.* a mill-stone, 9. 42. From *asilus*, an ass, and *kwairnus*, a mill-stone (cf. E. *quern*).
- Asneis**, *str. s. m.* a servant, hired servant, 1. 20. A. S. *esne.*
- Asts**, *str. s. m.* a bough, a twig, a branch, 4. 32; 11. 8; 13. 28.
- At**, *prep. with dat.* at, by, 4. 1; from, 12. 2; *with acc.* at, 12. 2. E. *at.*
- At-augjan**, *wk. v.* to bring before the eyes, shew, 1. 44; to appear, 16. 9; *pass.* to appear, 9. 4. From *augo*. A. S. *ælywan.*
- At-bairan**, *str. v.* (bar, berum, baurans), to bring, offer, 1. 44; 6. 28; *pt. s.* at-bar, 6. 28.
- At-gaggan** (at-iddja), *anom. v.* to go to, come; hence, to descend, come down, 1. 10; to enter, 4. 19; 5. 39.
- At-giban**, *str. v.* (gaf, gebum, gibans), to give over, deliver up, put in prison, 1. 14; to give, 4. 11; *pt. s.* atgaf, gave, delivered, 6. 28; 8. 6; 15. 15; *pt. pl.* atgebun, 15. 10.
- At-haban**, *wk. v.* to have at; hence, *refl.* to come towards, 10. 35.
- At-hafjan**, *str. v.* to take down, 15. 36.
- At-haitan**, *str. v.* to call to one, 3. 13; *pt. s.* athaihait, 6. 7.
- Athn**, *str. s. n.* a year.
- Aththan**, *conj.* but, 1. 7; 2. 10.
- At-iddjedun**, came, 2. 18. See **At-gaggan**.
- Atisk**, *str. s. n.* a corn-field, 2. 23.
- At-ist**, is at hand, 4. 29. See **At-wisan**.
- At-lagjan**, *wk. v.* to lay, lay on; to put on clothes, 15. 17; atlagjan faur, to lay before, set before, 8. 6.
- At-nehwjan**, *wk. v. refl.* to draw near, be at hand, 1. 15; 14. 42.
- At-saihwjan**, *str. v.* (sahw, sehwm, saihwans), *with gen. and acc.* to take heed, give heed, 8. 15.
- At-standan**, *str. v.* to stand near, 14. 47, 70.
- At-steigan**, *str. v.* (staig, stigum, stigans), to descend, come down, 15. 30, 32.
- Atta**, *wk. s. m.* father, 1. 20; 5. 40.
- At-tauhun**, they led, brought, 15. 22. See **At-tiuhan**.
- At-tekan**, *str. v.* (taitok, tekans), to touch, 1. 41; *pt. s.* attaitok, 1. 41; 5. 27; 7. 33; *pt. s. subj.* attaitoki, 8. 22; *pt. pl. subj.* attaitokeina, 3. 10; 6. 56.
- At-tiuhan**, *str. v.* (tauh, tauhum, tauhans), to pull towards, to bring, 11. 2; *pt. pl.* attauhun, 15. 22.
- At-wairpan**, *str. v.* (warp, waurpum, waurpans), to cast, cast down, 9. 22; *app. with pass. sense,* to be cast, 9. 47.
- At-walwjan**, *wk. v.* to roll to, 15. 46.

- At-wisan, *str. v.* to be present, be at hand; *pr. s.* atist, 4. 29.
- At-wopjan, *wk. v.* to call, 9. 35.
- Audags, *adj.* happy, blessed. A. S. *eadig*.
- Aufto, *adv.* perhaps, probably; *ibai* aufto, if so, 2. 22; *ei* aufto, if haply, 11. 13.
- Auga-dauro, *wk. s. f.* window (eye-door).
- Augjan, *wk. v.* to shew, lit. bring before the eyes.
- Augo, *wk. s. n.* the eye, 7. 22. E. *eye*.
- Auhjodus, *str. s. m.* tumult, 5. 38; insurrection, 15. 7.
- Auhjon, *wk. v.* to cry aloud, make a noise, 5. 39.
- Auhns, *str. s. m.* an oven. E. *oven*.
- Auhsa, *wk. s. m.* an ox. E. *ox*.
- Auhuma, *adj.* high, orig. highest; hence *superl. adj.* auhumists, the highest, chief, 8. 31.
- Auk, *conj.* (commonly after the first, or first closely-connected, words of the sentence; and very rarely at the beginning), for, also, 1. 16; auk raihtis, for, 6. 17. E. *eke*.
- Aukan, *str. v.* to grow, increase. E. *eke, v.*
- Aurahi, *str. s. f.* a grave, tomb, 5. 2.
- Aurali, *str. s. n.* a napkin.
- Aurkeis, *str. s. m.* a cup, 7. 4, 8.
- Aurti-gards, *str. s. m.* an orchard, garden.
- Aurtja, *wk. s. m.* a gardener.
- Auso, *wk. s. n.* the ear, 4. 9; 14. 47. E. *ear*.
- Authida, *str. s. f.* a desert, 1. 3, 4, 12; 8. 4.
- Auth(i)s, *adj.* desert, waste, 1. 35.
- Icel. *auðr*, G. *öde*.
- Awethi, *str. s. n.* a flock of sheep. Cf. E. *ewe*.
- Awiliud, *str. s. n.* giving of thanks.
- Awiliudon, *wk. v.* to thank, to give thanks, 8. 6.
- Awistr, *str. s. n.* a sheepfold.
- Awo, *wk. s. f.* a grandmother. Cf. Lat. *auus*.
- Azets, *adj.* light, easy; *only in compar.* azetizo, esier, 2. 9; *spelt* azitizo, 10. 25.
- Azgo, *wk. s. f.* ash, cinder. E. *ash*.
- Azymus, *str. s. m.* unleavened bread; azyme = τῶν ἀζύμων, 14. 12.

B.

- Badi, *str. s. n.* a bed, 2. 4; 2. 9; ana badjam bairan, to carry about on beds, 6. 55. E. *bed*.
- Bagsms, *str. s. m.* a tree, 8. 24. E. *beam*.
- Bai, *adj.* both.
- Baidjan, *wk. v.* to compel.
- Bairan, *str. v.* (bar, berum, baurans), with *acc.* to bear, carry, bring, 1. 32; akran bairan, to bear fruit, 4. 28; *pt. pl.* berun, q. v. E. *bear*.
- Bairgahei, *wk. s. f.* hill country. Cf. G. *berg*.
- Bairgan, *str. v.* (barg, baurgum, baurgans), to keep. A.S. *beorgan*.
- Bairhtaba, *adv.* brightly, clearly, 8. 25.
- Bairhts, *adj.* bright. E. *bright*.
- Baitrs, *adj.* bitter. E. *bitter*.
- Balgs, *str. s. m.* (*pl.* balgeis), a wine-skin, 2. 22. E. *bag*.
- Balsan (μύρον), balsam, balm, ointment, 14. 5.
- Balthei, *wk. s. f.* boldness (as if from *adj.* *balths**).
- Balwjan, *wk. v.* to torment, plague, 5. 7. Cf. E. *bale*.
- Bandi, *str. s. f.* a band, 7. 35. E. *band*.
- Bandja, *wk. s. m.* a prisoner, 15. 6. *From* biudan.
- Bandwo, *str. s. f.* a sign, token; a signal, 14. 44. *From* bindan.
- Banja, *str. s. f.* wound. E. *bane*.
- Bansts, *str. s. m.* a barn.
- Barizeins, *adj.* of barley (as if from a sb. *baris**).

- Barms, *str. s. m.* bosom, lap. A. S. *bearm*.
- Barn, *str. s. n.* a child, 5. 39; 7. 27. E. *bairn*.
- Barnilo, *wk. s. n.* a little child, son, 2. 5; 10. 24.
- Barniski, *str. s. n.* childhood, 9. 21.
- Basi, *str. s. n.* a berry. E. *berry*.
- Bath, prayed, asked, besought, 1. 35; 5. 10. See Bidjan.
- Batists, best. E. *best*.
- Batiza, better. E. *better*.
- Bauains, *str. s. f.* a dwelling, dwellingplace, 5. 3.
- Bauan, *v. (both wk. and str.)* to build, inhabit, dwell in. A. S. *búan*.
- Baudana, *acc. of Bauths, adj.* deaf, 7. 32.
- Baur, *str. s. m.* a child. From *bairan*.
- Baurd, *str. s. n.* a board. E. *board*.
- Baurgs, *str. s. f.* a burgh, borough, town, city, 1. 33. E. *borough*.
- Baurthei, *wk. s. f.* a burden. From *bairan*.
- Bauths, *adj.* deaf, 7. 32.
- Bedun, prayed, 5. 12; 7. 32; asked for, 15. 6. See Bidjan.
- Beidan, *str. v.* (baid, bidum, bidans), with *gen.* to abide, await, look for, expect, 15. 43. E. *bide*.
- Beist, *str. s. n.* leaven, 8. 15. Prov. E. *beistings*.
- Berun, they bore, 1. 32; brought, 7. 32. See *Bairan*.
- Berusjos, *str. s. m. pl.* parents.
- Bi, *prep. with acc.* by, about, 1. 6; concerning, 1. 30; 3. 6; near, 3. 32; with *dat.* by, at, after, according to, 5. 7; with *instrumental*, as in *bithe*, q. v. E. *by*.
- Bi-aukan, *str. v. (pt. t. biaiauk)*, to increase, add to, 4. 24.
- Bida, *str. s. f.* a request, exhortation, prayer, 9. 29.
- Bidagwa, *wk. s. m.* a beggar. Cf. E. *beg*.
- Bidjan, *str. v.* (bath, bedum, bidans), to pray, ask, 1. 35; 6. 22, 24; *pt. s.* bath, 1. 35; 5. 10; *pt. pl.* bedun, q. v. A. S. *biddan*.
- Bi-gitan, *str. v.* to find, 1. 37; *pt. s.* bigat, 7. 30.
- Bi-hlahjan, *str. v.* (hloh, hlohum, hlahans), to laugh at, laugh to scorn; *pt. pl.* bihlohun, 5. 40.
- Bi-laikan, *str. v.* (lailaik, laikans), to mock, 10. 34; *pt. pl.* bilai-laikun, 15. 20.
- Bi-leithan, *str. v. (pt. t. bi-laith; pp. bi-lithans)*, to leave, forsake, 10. 7; 12. 19; *pt. s. 2 p.* bilaist, 15. 34.
- Bindan, *str. v.* (band, bundum, bundans), to bind. E. *bind*.
- Bi-rinnan, *str. v.* to run about, 6. 55.
- Bi-saihwan, *str. v.* to look round on, 3. 34; 10. 23.
- Bi-satjan, *wk. v.* to beset, set round anything, 12. 1.
- Bi-sitan, *v. only used in pres. part.* bi-sitands, a neighbour, one who dwells near, 1. 28.
- Bi-speiwan, *str. v.* to spit upon; *pt. pl.* bispiwun, 15. 19. See *Speiwan*.
- Bi-sunjane, *adv.* near, round about, 1. 38; 3. 34; 6. 6.
- Bi-swaran, *str. v.* to conjure, adjure, 5. 7.
- Bitauh, went about, 6. 6. See *Bi-tiuhan*.
- Bithe, *adv.* whilst, 1. 42. From *bi* and *the*.
- Bi-tiuhan, *str. v.* to go about, visit; *pt. s.* bitauh, 6. 6.
- Biudan, *str. v.* (bauth, budum, budans), to bid. E. *bid*.
- Biuds, *str. s. m.* a holy table, altar; hence any table, 7. 28. A. S. *béod*.
- Biugan, *str. v.* (baug, bugum, bugans), to bow, bend. E. *bow. v.*
- Biuhts, *adj.* accustomed, wont; *biuhts wisan*, to be wont, 10. 1 (*where was is omitted*).

- Bi-waibjan, *wk. v.* to weave round, wind about, 14. 51; to clothe, 16. 5.
- Bi-wundan, *str. v.* (wand, wundum, wundans), to wind round, enwrap, swathe; *pl. s.* biwand, 15. 46.
- Blandan, *v.* to blend. E. *blend.*
- Blauthjan, *wk. v.* to abrogate, make void, 7. 13.
- Bleiths, *adj.* merciful. E. *blithe.*
- Bliggwan, *str. v.* (*pt. t.* blaggw, *pl.* bluggwum, *pp.* bluggwans), to beat, cut, 5. 5; 10. 34.
- Blinds, *adj.* blind, 8. 23. E. *blind.*
- Bloma, *wk. s. m.* a flower. E. *bloom.*
- Blotan, *v.* (*pt. t.* bai-blot?), to reverence, worship, 7. 7.
- Bloth, *str. s. n.* blood, 5. 25. E. *blood.*
- Boka, *str. s. f.* a letter; *pl.* bokos, the writings, the scriptures, 14. 49; bokos af-sateinais, a bill of divorcement, 10. 4. E. *book.*
- Bokareis, *str. s. m.* a bookman, a scribe, 1. 22.
- Bota, *str. s. f.* advantage. E. *boot*, sb.
- Botjan, *wk. v.* to boot, advantage, profit, 5. 26; 8. 36. E. *boot*, v.
- Brahta, I brought, 9. 16. See *Briggan.*
- Brahw, *str. s. n.* twinkling (of an eye). Cf. E. *brow.*
- Braids, *adj.* broad. E. *broad.*
- Briggan, *wk. v.* (*pt. t.* brahta), with *acc.* to bring, 6. 27. E. *bring.*
- Brikan, *str. v.* (brak, brekum, brukans), to break. E. *break.*
- Brinnan, *str. v.* (brann, brunnum, brunans), to burn. E. *burn.*
- Brinno, *wk. s. f.* a fever, 1. 30. Lit. 'a burning.'
- Brothar, *s. m.* a brother, 1. 16; 3. 35; *pl.* brothjus, 3. 31. E. *brother.*
- Brothrahans, *pl.* brethren, 12. 20.
- Brukjan, *wk. v.* to make use of. E. *brook*, v.
- Bruks, *adj.* useful.
- Brunjo, *wk. s. f.* a breast-plate. A. S. *byrne.*
- Brunna, *wk. s. m.* a spring, well; hence the issue, 5. 29. E. *ourn.*
- Brusts, *str. s. f.* breast. E. *breast.*
- Bruth-faths, Bruth-fads, *str. s. m.* (1) bridegroom, 2. 19, 20; (2) in phrase sunjus bruth-fadis, sons of the bride-chamber.
- Bruths, *str. s. f.* bride. E. *bride.*
- Bugjan, *wk. v.* (*pt. t.* bauhta), to buy, sell, 11. 15. E. *buy.*

D.

- Daddjan, *wk. v.* to give suck, suckle, 13. 17.
- Dags, *str. s. m.* a day, time, 1. 9, 13; naht jah dag, nahtam jah dagam, 4. 27; 5. 5; daga hwam-meh, daily, 14. 49. E. *day.*
- Daigs, *str. s. m.* dough. From *deigan.* E. *dough.*
- Dailjan, *wk. v.* to deal out. E. *deal*, v.
- Dails, *str. s. f.* a deal, portion. E. *deal*, sb.
- Dal, *str. s. n.* a dale, a valley; a ditch, 12. 1. E. *dale.*
- Dalath, *adv.* down, 9. 9; und dalath, to the bottom, 15. 38.
- Dalatha, *adv.* below, 14. 66.
- Daubitha, *str. s. f.* deafness; hence dulness, hardness of heart, 3. 5.
- Daubs, *adj.* deaf; hence hardened, dull, 8. 17. E. *deaf.*
- Dauhtar, (*pl. acc.* dauhtruns), *str. s. f.* a daughter, 5. 23. E. *daughter.*
- Dauhts, *str. s. f.* a feast.
- Dauns, *str. s. f.* scent, odour.
- Daupeins, *str. s. f.* a dipping, washing, baptism, 1. 4; 7. 4; 10. 38; 11. 30.
- Daupidai, 1. 5, *pl. of* daupiths, *pp. of* Daupjan.
- Daupjan, *wk. v.* to dip, to baptize, 1. 4, 9; 10. 38; to wash oneself, 7. 4. E. *dip.*

- Daupjands, the Baptist, 6. 14, 24; 8. 28.
- Daur, *str. s. n.* a door, 1. 33. E. *door*.
- Dauro, *wk. s. f.* a door, 16. 3.
- Daur-san, *v.* to dare; see Gadaur-san. E. *dare*.
- Dauths, *adj.* dead, 9. 26. E. *dead*.
- Dauthus, *str. s. m.* death, 6. 14; 9. 1. E. *death*.
- Deds, *str. s. f.* deed. E. *deed*.
- Deigan, Digan, *str. v.* (daig, digum, digans), to knead, mould.
- Dis-, *prefix*, apart; also used intensively.
- Dis-dailjan, *wk. v.* to divide, 15. 24.
- Dis-sitan, *str. v.* to settle upon, to seize upon, 16. 8 (*where the verb is separated*).
- Dis-skreitan, *str. v.* (skrait, skritum, skritans), to tear (to shreds), rend, 14. 63.
- Dis-skritnan, *wk. v.* to become torn to shreds, to be rent apart, 15. 38.
- Dis-tairan, *str. v.* to tear asunder, burst, 2. 22.
- Dis-wilwan, *str. v.* to plunder completely, 3. 27.
- Diups, *adj.* deep, 4. 5. E. *deep*.
- Dius, *str. s. n.* a wild beast, 1. 13. E. *deer*.
- Diz-uh-than-sat, *put for* thanuh dissat, 16. 8. See *Thanuh* and *Dis-sitan*.
- Diwan, *str. v.* (dau, diwum, diwans), to die. E. *die*.
- Domjan, *wk. v.* to deem, judge. E. *deem*. From *Doms*.
- Doms, *str. s. m.* judgment. E. *doom*.
- Draban, *str. v.* See *Ga-draban*.
- Dragan, *str. v.* (drog, drogum, dragans), to draw. E. *draw*.
- Draggk, Dragk, *str. s. n.* drink.
- Dragkjan, Draggkjan, *wk. v.* to give to drink, 15. 36. E. *drench*.
- Draibjan, *wk. v.* to trouble, vex, 5. 35. From *dreiban*.
- Drauhсна, Drausна, *str. s. f.* that which falls, a crumb, fragment, 7. 28. Cf. E. *dross*, *drizzle*.
- Draus, fell, 7. 25. See *Driusan*.
- Dreiban, *str. v.* (draib, dribum, dribans), to drive. E. *drive*.
- Driggkan, Drigkan, *str. v.* (draggk, druggkum, drugkans), with *acc.* to drink, 2. 16; 10. 38. E. *drink*.
- Driugan, *str. v.* (drauh, drugum, drugans), to serve as a soldier, fight. Scotch *dree*.
- Driusan, *str. v.* (draus, drusum, drusans), to fall down, fall upon, press against, crowd upon, 3. 10; 5. 33; 7. 25; 9. 20. Cf. E. *drizzle*.
- Driuso, *wk. s. f.* place where the ground falls, steep slope, 5. 13.
- Drobjan, *wk. v.* to cause trouble, excite to uproar, 15. 7.
- Drunjus, *str. s. m.* a droning noise, voice. E. *drone*.
- Drus, *str. s. m.* fall. From *driusan*.
- Du, *prep. with dat.* to, towards, for, 1. 4; 2. 8; bairan du, to bring to, 10. 13. Cf. E. *to*.
- Du-at-gaggan, *wk. v.* (du-atiddja), to go to, 1. 31; 10. 2.
- Du-at-rinnan, *str. v.* to run to, 10. 17.
- Du-at-sniwan, *str. v.* (snaw, snewum, sniwans), to hasten towards, run on (shore), 6. 53.
- Dubo, *wk. s. f.* a dove. E. *dove*.
- Dugan, *anom. v.* to avail. E. *do*, in phr. 'that will do.'
- Du-ginnan, *str. v.* (gann, gunnum, gunnans), to begin, undertake, 1. 45; 2. 23; *pt. s.* dugann, 1. 45; 4. 1; *pt. pl.* dugunnum, 8. 11.
- Duhwe, wherefore, 2. 8; 15. 34. See *Duthe*. From *du* and *hwe*.
- Dulths, *str. s. f.* (*dat.* dulthai and *dulth*), a feast, 15. 6.
- Dumbs, *adj.* dumb. E. *dumb*.
- Du-rinnan, *str. v.* (rann, runnum, runnans), to run to, 9. 15.
- Duthe, duththe, duhthe, *prep.* (*lit.* thereto), therefore, 1. 38; 12.

- 24; duthei ei, in order that, 4. 21.
From du and the.
- Dwals, *adj.* foolish. E. *dull*.
- E.
- Ei, *conj.* (1) that, with *indic.* and *subj.* 1. 27; (2) forming relatives; as saei, he that, he who, who (in *fem.* soei, sei; in *neut.* thatei). It is also used to begin dependent clauses, in the sense of if, whether, as in 11. 13; 15. 44.
- Eis, they, 8. 5. See Is.
- Eisarn, *str. s. n.* iron; ei. bi fotuns or ei. ana fotum (πέδη), a fetter, 5. 4. E. *iron*.
- Eisarneins, *adj.* iron, 5. 3.
- F.
- Fadar, *s. m.* father. E. *father*.
- Faginon, *wk. v.* (with dative, or followed by fram, ana, in), to rejoice, 14. 11. Cf. E. *fain*.
- Fagrs, *adj.* suitable. E. *fair*.
- Fahan, *str. v.* (faifah, fahans), to catch, seize. A. S. *fón*.
- Faheds, Faheths, *str. s. f.* joy, 4. 16.
- Faihu, Faiho, *str. s. n.* cattle, property; hence possessions, 10. 22, 23, 24; a fee, money, 14. 11. E. *fee*.
- Faihu-frikei, *wk. s. f.* covetousness, 7. 22. See Faihu and Friks.
- Fair-greipan, *str. v.* (graip, gripun, gripans), to grip, catch hold of, 8. 23; *pt. s.* fairgraip, 5. 41.
- Fairguni, *str. s. n.* a mountain, 3. 13. A. S. *firgen*.
- Fairhwus, *str. s. m.* the world, 8. 36. A. S. *feorh*, life.
- Fairina, *str. s. f.* charge, accusation, 15. 26. Cf. A. S. *fireu*, crime.
- Fairneis, *adj.* old, 2. 21. A. S. *fyrn*.
- Fairra, *adv.* far, 7. 6. E. *far*.
- Fairrathro, *adv.* from far, 5. 6; 8. 3; 11. 13.
- falths, -fold; as in R. falths, etc.; 10. 30. E. *fold*.
- Fana, *wk. s. m.* a bit of cloth; a patch, 2. 21. E. *vane*.
- Fani, *str. s. n.* clay, mud. E. *fen*.
- Faran, *str. v.* (for, forum, farans), to fare, go. E. *fare*.
- Fareisaius, *str. s. m.* a Pharisee, 7. 1.
- Fastan, *wk. v.* (with *acc.*) to hold fast, observe, keep, 7. 9; to fast, 2. 18. E. *fast*.
- Fastubni, *str. s. n.* observance, fasting, 9. 29.
- Fatha, *str. s. f.* a hedge, 12. 1. Cf. E. *fathom*.
- Faths, *str. s. m.* a leader, chief.
- Fauho, *wk. s. f.* a fox.
- Faur, *prep.* with *acc.* for, before, to, along, by, 1. 16. A. S. *for*.
- Faura, *prep.* with *dat.* before, 1. 2; because of, 2. 4. A. S. *fore*.
- Faura-gaggan, *v. anom.* to go before, 11. 9.
- Faura-gateihan, *str. v.* (taih, taihans), to inform beforehand, foretell; *pt. s.* I *p.* fauragataih, 13. 23.
- Faura-hah, *str. s. n.* that which hangs before, a curtain, a veil, 15. 38.
- Faura-standan, *str. v.* to stand before; hence, to rule, govern; also, to stand near, 14. 69. See Standan.
- Faura-tani, *str. s. n.* a sign, wonder, 13. 22.
- Faur-bauth, he forbade; see Faurbiudan.
- Faur-bi-gaggan, *v. anom.* to go before, precede, 10. 32; 16. 7. See Gaggan.
- Faur-biudan, *str. v.* to command; to forbid, command not to do; *pt. s.* faurbauth, 6. 8; 8. 30.
- Faur-gaggan, *v. anom.* to go by, pass by, 11. 20; 15. 29.
- Faurhtei, *wk. s. f.* fright, fear, 5. 42. E. *fright*.

- Faurhtjan**, *wk. v.* to be frightened, to fear, 5. 36.
- Faurhts**, *adj.* fearful, 4. 40; *faurhts wairthan*, to be afraid, 10. 32. A.S. *fyrht*.
- Faur-lageins**, *str. s. f.* a setting or laying forth; hence *hlaibos faur-lageinai*s, shew-bread, 2. 26.
- Faur-sniwan**, *str. v.* (*snau*, *snewum*, *sniwans*), to hasten before, anticipate; *pt. s.* *faursnau*, 14. 8.
- Faur-this**, *adv.* first of all, beforehand, before, 3. 27; 9. 11; *faur-thizei*, before that, 14. 72.
- Faws**, **Faus**, *adj.* few (*gen. with pl. nouns*), 6. 5; 8. 7; *comp.* *fawiza*. E. *few*.
- Fera**, *str. s. f.* a country, region, coast, 8. 10.
- Fetjan**, *wk. v.* to adorn, deck. E. *fit*, *v.*
- Fidwor**, *num.* four, 1. 13; 2. 3; 8. 9; 13. 27. E. *four*.
- Fif**, *num.* five. See **Fimf**.
- Figgrs**, *str. s. m.* a finger, 7. 33. E. *finger*.
- Fijan**, **Fian**, *v.* to hate.
- Fijands**, **Fiands**, *s. m.* (*pres. pt. of fijan*, to hate), an enemy, 12. 36. E. *fiend*.
- Fijathwa**, **Fiathwa**, *str. s. f.* hatred. E. *feud*.
- Filhan**, *str. v.* (*falh*, *fulhum*, *fulhans*), *with acc.* to hide, conceal; to bury. *Icel. fela*, *prov. E. feal*, to hide.
- Filigri**, **Filegri**, *str. s. n.* a hidden place, a cave, den, 11. 17.
- Filleins**, *adj.* made of skin, leathern, 1. 6. Cf. E. *fell*.
- Filu(s)**, *adj.* much; also *filu*, *adv.* much. *It is generally used in neuter filu, and often followed by gen. case of sb.*; 1. 45; 3. 7; 5. 21. A.S. *fela*.
- Fimf**, *num.* five, 8. 19. E. *five*.
- Finthan**, *str. v. with acc.* (*fanth*, *funthum*, *funthans*), to find out, know, 15. 45; *pt. s. subj.* *funthi*, should know, 5. 43. E. *find*.
- Fiskja**, *wk. s. m.* a fisher, 1. 16.
- Fisks**, *str. s. m.* a fish, 8. 7. E. *fish*.
- Fitan**, *str. v.* (*fat*, *fetum*, *fitans*), to travail.
- Flahta**, **Flahto**, *wk. s. f.* a plait, plaiting.
- Flauhtjan**, *wk. v.* to vaunt oneself.
- Flekan**, *str. v.* (*faielok*, *fiekans*), to lament.
- Flodus**, *str. s. f.* flood, river. E. *flood*.
- Fodjan**, *wk. v.* to feed. E. *feed*.
- Fodr**, *str. s. n.* a sheath. Cf. E. *fur*.
- Fon**, *str. s. n.* (*gen.* *funins*, *dat.* *funin*), fire, 9. 22, 47, 49.
- Fotu-baurd**, *str. s. n.* a foot-board, footstool, 12. 36.
- Fotus**, *str. s. m.* the foot, 5. 4, 22; *gen. pl.* *fotiwe*, 12. 36. E. *foot*.
- Fra-**, a prefix of verbs, giving an intensive or destructive force. Cf. G. *ver-*; A.S. *for-*.
- Fra-bugjan**, *wk. v.* to sell, 10. 21; 14. 5.
- Fra-giban**, *str. v.* to give, grant, 10. 37.
- Fraihnan**, *str. v.* (*frah*, *frehum*, *frahans*), *with an acc.* to ask; *pt. s.* *frah*, 5. 9; 8. 23; 12. 28; *pt. pl.* *frehun*, 4. 10. A.S. *frignan*.
- Fraisan**, *str. v. with acc.* (*faifracis*, *faifracisum*, *fraisans*), to tempt, 1. 13; 10. 2; 12. 15. A.S. *frásian*.
- Fra-itan**, *str. v.* (*fret*, *fretum*), to eat up, devour; *pt. pl.* *fretun*, 4. 4. E. *fret*.
- Fraiw**, *str. s. n.* seed, 4. 3, 26, 27. E. *fry*, spawn.
- Fra-kunnan**, *v. anom.* to despise, 9. 12.
- Fra-kwiman**, *str. v.* to expend, spend, 5. 26.
- Fra-kwisteins**, *str. s. f.* waste, 14. 4.

- Fra-kwistjan, *wk. v.* to destroy, 1. 24; 8. 35.
- Fra-kwistnan, *wk. v.* to be destroyed, to perish, 2. 22.
- Fra-letan, *str. v.* to let go, release, let alone, 1. 24; *pt. s.* fralailot, permitted, 1. 34; 5. 37; dismissed, 8. 9; *pt. pl.* fralailotun, let down, 2. 4.
- Fra-lets, *str. s. m.* remission, forgiveness, 3. 29.
- Fram, *prep. with dat.* from, 1. 9; by, 1. 5; on account of, 1. 44. E. *from*.
- Framatheis, *adj.* foreign, strange. A. S. *fremde*.
- Framis, *adv.* further, onward, 1. 19. *Comp. of fram*.
- Frathi, *str. s. n.* understanding, mind, 12. 33.
- Frathjan, *str. v.* (froth, frothum, frathans), to perceive, think, know, understand, 4. 12; 5. 15; 7. 18; 12. 12; *pt. pl.* frothun, 9. 32. Cf. A. S. *fród*, wise.
- Frauja, *wk. s. m.* a lord, master, 1. 3; 2. 38. A. S. *fréa*.
- Fra-wairpan, *str. v.* (warp, waurpum, waurpans), to cast away, 9. 42.
- Fra-waurhts, *adj. (as sb.)* a sinner, sinful man, 2. 15, 17; 14. 41.
- Fra-waurhts, *str. s. f.* evil working, evil doing, sin, 1. 4; 3. 28; 4. 12.
- Fra-waurpans, *fp.* cast, 9. 42. See Fra-wairpan.
- Frehun, asked. See Fraihnan.
- Freidjan, *wk. v.* to spare.
- Freis, *adj.* free. E. *free*.
- Fretun, ate. See Fra-itan.
- Frijon, *wk. v.* to love, 10. 21; 12. 30.
- Frijonds, *str. s. m.* a friend; orig. pres. pt. of the above. E. *friend*.
- Friks, *adj.* greedy; only in faihufriks, 7. 22. A. S. *freca*.
- Frithon, *wk. v.* to make peace.
- Frius, *str. s. n.* frost.
- Frodaba, *adv.* wisely, 12. 34.
- Frods, Froths, *adj.* wise. A. S. *fród*. See Frathjan.
- Frothun, they understood. See Frathjan.
- Fruma, *adj.* the first, first (*fem.* frumei), 10. 31; fruma sabbato, first day of the week, 15. 42; 16. 9. A. S. *forma*.
- Frumist, *adv.* first, 4. 28; 16. 9.
- Frumists, *superl. adj.* first, principal, chief (men), 6. 21. E. *foremost*.
- Frumis, *str. s. m.* beginning.
- Fugls, *str. s. m.* a bird, fowl, 4. 4, 32. E. *fowl*.
- Fula, *wk. s. m.* a foal, 11. 2. E. *foal*.
- Fulgins, *adj.* hidden, 4. 22. See Filhan.
- Fulla-fahjan, *wk. v.* to satisfy, 15. 15.
- Fulleiths, *s.* fulness, 4. 28.
- Fulljan, *wk. v.* to fill. E. *fill*.
- Fullnan, *wk. v.* to become full.
- Fullo, *wk. s. f.* fulness, 2. 21.
- Fulls, *adj.* full; often followed by *gen.* 8. 19. E. *full*.
- Fuls, *adj.* foul. E. *foul*.
- Funins, Funin. See Fon.
- Funthi. See Finthan.
- Fynikiska (φυνικισσα), *adj.* Phoenician, 7. 26.

G.

- Ga-, a very common prefix to verbs, sbs., and adjs.; sometimes found repeated; it makes no appreciable difference to the sense. A. S. *ge-*, G. *ge-*, M. E. *y-* or *i-*.
- Ga-aistan, *wk. v.* to reverence, respect, 12. 6.
- Ga-aiwiskon, *wk. v.* to make ashamed, to shame; to maltreat, 12. 4.
- Ga-arman, *wk. v. with acc.* to have pity on, pity, 5. 19.
- Ga-bairan, *str. v.* to bear (children); to compare, 4. 30.
- Ga-bairhtjan, *wk. v.* to make

- bright or clear, to manifest, 4. 22.
- Ga-band, he had bound. See Ga-bindan.
- Ga-batnan, *wk. v.* to profit, boot, benefit, 7. 11. See Batiza.
- Ga-bauan, *v.* to make or build nests, to dwell, 4. 32.
- Ga-baurjaba, *adv.* with pleasure, willingly, gladly, 6. 20; 12. 37; heartily, gladly (*not expressed in the Greek*), 14. 65.
- Ga-baurths, *str. s. f.* birth, 7. 26; mel ga-baurthais, birthday, 6. 21; native country, 6. 4; generation, 8. 38.
- Gabei, *wk. s. f.* riches, 4. 19.
- Gabigs, Gabeigs, *adj.* rich, 10. 25. *From giban.*
- Ga-bindan, *str. v.* to bind, 3. 27; 5. 3; 11. 4; 15. 7; *pt. s.* gaband, he had bound, 6. 17.
- Ga-biugan, *str. v.* to bow, bend; eisarnan gabuganaim, with bent irons, 5. 4.
- Ga-bleithjan, *wk. v.* to pity, 9. 22.
- Ga-botjan, *wk. v.* to make useful; aftra gabotjan, to restore, 9. 12.
- Ga-brikan, *str. v.* to break; *pt. s.* gabrak, 5. 4; 8. 6.
- Ga-bruka, *str. s. f.* a broken bit, a fragment, 8. 8. See above.
- Ga-daban, *str. v.* (gadob) to happen, befall, 10. 32.
- Ga-daila, *wk. s. m.* a partaker.
- Ga-dailjan, *wk. v.* to divide, 3. 24, 26.
- Ga-daursan, *anom. v.* to dare; *pt. s.* gadaursta, 12. 34.
- Ga-dauthnan, *wk. v.* to die, 5. 39; 9. 48; 12. 19.
- Ga-dobs, *adj.* fitting, fit.
- Ga-domjan, *wk. v.* to doom, judge, condemn, 14. 64.
- Ga-draban, *str. v.* (drof, drobum, drabaus), to hew out, 15. 46.
- Ga-dragkjan, Ga-draggkjan, *wk. v.* to give to drink, 9. 41.
- Ga-drauhts, *str. s. m.* a soldier, 15. 16. *From drugan.*
- Ga-driusan, *str. v.* to fall; *pt. s.* gadraus, 4. 4, 7, 8; 5. 22.
- Gaf, gave. See Giban.
- Ga-fahan, *str. v.* (faifah, faifahum, fahaus) *with acc.* to catch, take, apprehend as a criminal, 9. 18.
- Ga-fastan, *wk. v.* to hold fast, keep, 10. 20.
- Ga-faurds, *str. s. f.* chief council, Sanhedrim, 14. 55; 15. 1.
- Ga-fraihnan, *str. v.* to ask, seek, 2. 1; *pt. pl.* gafrehun, q. v.
- Ga-fraujinon, *wk. v.* to exercise lordship, 10. 42.
- Ga-frehun, they found out by inquiry, they heard (A. V. it was noised), 2. 1. See Ga-fraihnan.
- Ga-fulljan, *wk. v.* to fill, 15. 36.
- Ga-fullnan, *wk. v.* to become full, be filled, 4. 37.
- Ga-gaggan, *v. anom.* (*pt. t.* ga-iddja), to come together, resort, 6. 30; *refl.* 3. 20; to come to pass, 11. 23.
- Ga-ga-mainjan, *wk. v.* to make common, defile, 7. 23.
- Ga-geigan, *wk. v.* to win, gain, 8. 36.
- Gaggan, *anom. v.* (iddja, iddjedum, gaggans), to gang, go, go one's way, 1. 38; 3. 6; 7. 29; 10. 21; 16. 7; gaggan afar, to go after, to follow, 2. 14; 5. 24; 14. 13. *E. gang, go.*
- Gaggs, *str. s. m.* a way, a street, 6. 56; 11. 4.
- Ga-guds, *adj.* godly, pious, 15. 43.
- Ga-haban, *wk. v.* to have, hold, possess, 10. 23; to lay hold on, 3. 21; 6. 17.
- Ga-haihaitun, 14. 11; 15. 16. See Ga-haitan.
- Ga-hailjan, *wk. v.* to heal, 1. 34; 3. 10; 6. 13.
- Ga-hailnan, *wk. v.* to become whole, to be healed, 5. 29.
- Ga-haitan, *str. v.* (haihait, haihaitum, haitans), to call together;

- pt. pl.* gahaibaitun, promised, 14. 11; called together, 15. 16.
- Ga-hausjan, *wk. v.* to hear, 2. 17; 3. 8; 5. 27; 7. 25.
- Ga-hraineins, *str. s. f.* cleansing, 1. 44.
- Ga-hrainjan, *wk. v.* to cleanse, make clean, 1. 40; 7. 19.
- Ga-hugds, *str. s. f.* a thought; the thought, *i. e.* the mind, 12. 30.
- Ga-hweitjan, *wk. v.* to whiten, 9. 3.
- Ga-hwotjan, *wk. v.* to rebuke, 9. 25; strictly charge, 1. 43.
- Gaianna, *wk. s.* Gehenna, 9. 43, 45, 47. Gk. γέεννα.
- Ga-iddja, gathered themselves together, 3. 30. See Ga-gaggan.
- Gairda, *str. s. f.* a girdle, 1. 6; 6. 8. Cf. E. *gird*.
- Gairnjan, *wk. v. with gen.* to yearn for, long for, desire, wish for, 11. 3. E. *yearn*.
- Gaitein, *str. s. n.* a kid.
- Gaits, *str. s. f.* a goat. E. *goat*.
- Ga-juko, *wk. s. f.* that which is yoked or paired; hence a comparison, parable, 3. 23; 4. 2; 12. 1.
- Ga-kunnan, *wk. v.* to know, to consider; to read, 12. 26.
- Ga-kwiman, *str. v.* to come together, come; *pt. pl.* gakwemun, 2. 2; 5. 21; 7. 1.
- Ga-lagjan, *wk. v.* to lay, lay down, set, place, make (*with double acc.*), 6. 5; 11. 7; 12. 36.
- Ga-laistjan, *wk. v. with acc.* to follow, 1. 36.
- Ga-laith, went. See Galeithan.
- Ga-laubeins, *str. s. f.* belief, faith, 2. 5; 5. 34; 10. 52.
- Ga-laubjan, *wk. v.* to believe, 1. 15; 4. 24; 11. 31.
- Ga-laugnjan, *wk. v.* to be hid, lie hid, 7. 24.
- Ga-lausjan, *wk. v.* to loose, loosen, 5. 4.
- Ga-leikan, *wk. v.* to please, 6. 22; to take pleasure in, 1. 11.
- Ga-leikon, *wk. v.* to liken, 4. 30.
- Ga-leiks, *adj.* like, 7. 8; 14. 70.
- Ga-leithan, *str. v.* (laith, lithans), to go, come, 1. 20; 5. 38; 11. 11; 12. 12; 14. 10; *pt. s.* galaith, 1. 35; 2. 13; 3. 1; 7. 17.
- Galesun; see Ga-lisan.
- Ga-lewjan, *wk. v.* to betray, 3. 19; 14. 10.
- Galga, *wk. s. m.* a cross (lit. gallows), 8. 34; 15. 21. E. *gallows*.
- Ga-lisan, *str. v.* (las, lesum, lisans), to collect, gather together, 13. 27; *pt. pl.* galesun, 4. 1.
- Ga-liug, *str. s. n.* a lie; galiug weitwodjan, to bear false witness, 14. 56.
- Ga-liuga-christus, *str. s. m.* a false Christ, 13. 22.
- Ga-liugan, *wk. v.* to marry, 6. 17.
- Ga-liuga-praufetus, *str. s. m.* a false prophet, 13. 22.
- Galiuga-weitwods, *str. s. m.* a false witness, 10. 19.
- Ga-mainjan, *wk. v.* to make common, defile, 7. 15, 18, 20.
- Ga-mains, *adj.* common, unclean, 7. 2. A. S. *gemâne*.
- Ga-manwjan, *wk. v.* to prepare, make ready, 1. 2.
- Ga-marzjan, *wk. v.* to offend; *pass.* to be offended, 4. 17.
- Ga-matjan, *wk. v.* to eat, 8. 8.
- Ga-maurgjan, *wk. v.* to curtail, cut short, 13. 20.
- Ga-meljan, *wk. v.* to write, 1. 2.
- Ga-motan, *anom. v.* (*pres. sing.* ga-mot, *pl.* ga-motum; *pt. t.* ga-mosta, *pp.* ga-mosts), to have room, find room, have place, 2. 2.
- Ga-motjan, *wk. v.* to meet, 5. 2; 14. 13.
- Ga-munan, *v. anom.* (gamunaida), to mind, to remember, 8. 18.
- Ga-munds, *str. s. f.* remembrance, 14. 9.
- Ga-nam, took, 9. 2. See Ga-niman.

- Ga-nasjan, *wk. v.* to save, 5. 34; 8. 35; 10. 52.
- Ga-nesi, Ga-nesun; see Ga-nisan.
- Ga-niman, *str. v.* to take, take with one, 5. 40; *pt. s.* ganam, 9. 2.
- Ga-nipnan, *wk. v.* to mourn, to be sorrowful, 10. 22.
- Ga-nisan, *str. v.* (nas, nesum, nisans), to be saved, 10. 26; to become whole, 5. 23, 28; *pt. pl.* ganesun, they became whole, 6. 56; *pt. s. subj.* ganesi, should be saved, 13. 20.
- Ga-nithjis, *str. s. m.* a kinsman, 6. 4.
- Ga-niutan, *str. v.* (naut, nutum, nutans), to net, catch with nets, catch; *pt. pl. subj.* ganuteina, 12. 13.
- Ga-nohs, *adj.* sufficient, numerous, 10. 46. E. *enough.*
- Ga-nuteina; see Ga-niutan.
- Ga-raihts, *adj.* right, just, righteous, 6. 20.
- Gards, *str. s. m.* a house, 1. 29; 3. 20. E. *yard.*
- Ga-rinnan, *str. v.* (rann, runnum, runnans), to run together, come together, 1. 33; *pt. pl.* garunnun, 14. 33.
- Ga-runi, *str. s. n.* counsel, 3. 6; 15. 1.
- Ga-saggkw; see Ga-siggkwan.
- Ga-saihwan, *str. v.* to see, behold, 1. 10; 3. 11; 5. 15; *pt. s.* gasahw, 1. 16; 2. 14; *pt. pl.* gasehwun, 9. 8.
- Ga-sakan, *str. v.* to reprove, rebuke; *pt. s.* gasok, 4. 39.
- Ga-salbon, *wk. v.* to salve, anoint, 6. 13; 16. 1.
- Ga-sat; see Ga-sitan.
- Ga-satjan, *wk. v.* to set, place, lay, found; restore, 8. 25; *gasatida* namo, he surnamed, 3. 16.
- Ga-sehwun; see Ga-saihwan.
- Ga-siggkwan, *str. v.* to sink; *pt. s.* gasaggkw, 1. 32.
- Ga-sitan, *str. v.* to sit down, to sit, 4. 1; *pt. s.* gasat, 11. 7.
- Ga-skafsts, *str. s. f.* shaping, formation, creation, things created, 10. 6.
- Ga-skapjan, *str. v.* to shape, create, make; *pt. s.* gaskop, 13. 19; *pass.* to be made, 2. 27.
- Ga-skeirjan, *wk. v.* to make sheer or clear, to interpret, 5. 41; 15. 22.
- Ga-skohs, *adj.* shod, 6. 9.
- Ga-skop, created, 13. 19. See Ga-skapjan.
- Ga-slawan, *wk. v.* to be silent, 4. 39.
- Ga-sleithjan, *wk. v.* to slight, injure; *with sik*, to be injured in, suffer the loss of, 8. 36.
- Ga-sok; see Ga-sakan.
- Ga-sothjan, *wk. v.* to fill, satisfy, 8. 4.
- Ga-standan, *str. v.* to stand still, 10. 49. See Ga-stoth.
- Ga-staurknan, *wk. v.* to dry up, pine away, 9. 18.
- Ga-stoth, stood firm, *i. e.* became whole, was restored, 3. 5. See Ga-standan.
- Ga-straujan, *wk. v.* to strew, straw, furnish, 14. 15.
- Gasts, *str. s. m.* a stranger. E. *guest.*
- Ga-swalt; see Ga-swiltan.
- Ga-swikunthjan, *wk. v.* to manifest, make known, 3. 12.
- Ga-swiltan, *str. v.* to die, 12. 20; *pt. s.* gaswalt, is dead, 5. 35; 9. 26.
- Ga-swogjan, *wk. v.* to sigh, 7. 34.
- Ga-taihun; see Ga-teihan.
- Ga-tairan, *str. v.* (tar, terem, taurans), *lit.* to tear; to break, destroy, 14. 58; 15. 29.
- Ga-tamjan, *wk. v.* to tame, 5. 4.
- Ga-tauhun; see Ga-tiuhan.
- Ga-taujan, *wk. v.* (*pt. t.* ga-tawida), to do, make, 1. 17; *pt. s.* gatawida, 2. 25; 5. 19; 6. 20; *pt. pl.* gatawidedun, 6. 30; 9. 13.

- Ga-taura, *wk. s. m.* a tear, rent, 2. 21.
- Ga-tawida; see Ga-taujan.
- Ga-teihan, *str. v.* (taih, taihum, taihans), to teach, tell, announce to, make known to; *pt. s.* gataih, 16. 10; *pt. pl.* gataihun, 5. 14; 6. 30.
- Ga-tilaba, *adv.* conveniently, 14. 11.
- Ga-tils, *adj.* convenient, 6. 21.
- Ga-timrjan, *wk. v.* to build, 12. 1; 14. 58; 15. 29.
- Ga-tiuhan, *str. v.* to draw, lead, bring, take; *pt. pl.* gatauhun, 14. 53; 15. 16.
- Ga-thahan, *wk. v.* to be silent, 10. 48.
- Ga-thairisan, *str. v.* (thars, thaursum, thaursans), to wither, 3. 1, 3.
- Ga-thaursnan, *wk. v.* to become dry, to wither away, 4. 6; 5. 29; 11. 21.
- Ga-thiuthjan, *wk. v.* to bless, 8. 7.
- Ga-thlaihan, *str. v.* to take in the arms, caress, 10. 16.
- Ga-thliuhan, *str. v.* to flee; *pt. pl.* gathlahun, 5. 14; 14. 50; 16. 8.
- Ga-thulan, *wk. v.* to suffer, endure, 5. 26.
- Gatwo, *wk. s. f.* a street. North E. gate, a street.
- Ga-u-hwa-sehwi, whether he saw ought, 8. 23; *compounded of* ga, uh, hwa, and saihwan.
- Gaumjan, *wk. v. with dat.* to see, perceive, behold, observe, 4. 12. A. S. *gýman*.
- Gaunon, *wk. v.* to lament.
- Gaurs, *adj.* sorrowful, sad, grieved, 3. 5; 6. 26; 10. 22.
- Ga-wagjan, *wk. v.* to make to wag, stir, shake, 13. 25.
- Ga-wairpan, *str. v.* to cast, cast down, throw down, 9. 18, 45. See Wairpan.
- Ga-wairtheigs, *adj.* at peace, peaceably disposed, 9. 50.
- Ga-wairthi, *str. s. n.* peace, 5. 34.
- Ga-waldan, *str. v.* (waiwald, waiwaldum, waldans), to rule, bear rule, 10. 42.
- Ga-waliths, *pp.* chosen, elect, 13. 20. See below.
- Ga-waljan, *wk. v.* to choose, 13. 20.
- Ga-wandjan, *wk. v.* to turn; *refl.* to turn oneself, to be converted, 4. 12.
- Ga-wargjan, *wk. v.* to condemn, 10. 33.
- Ga-wasjan, *wk. v.* to clothe, 1. 6; 5. 15.
- Ga-wath; see Ga-widan.
- Ga-waurkjan, *wk. v.* to work, make, 9. 5; to appoint, 3. 14.
- Gawi, *str. s. n.* a province, country, region, 6. 55. Cf. G. *gau*.
- Ga-widan, *str. v.* (wath, wedum, widans), to join together; *pt. s.* gawath, 10. 9.
- Gazds, *str. s. m.* goad, sting. E. *goad*.
- Giba, *str. s. f.* a gift. A. S. *gifu*.
- Giban, *str. v.* (gaf, gebum, gibans), to give; *pt. s.* gaf, 2. 26; 4. 7; *pp. fem.* gibano, 6. 2. E. *give*.
- Gibla, *wk. s. m.* gable, pinnacle. E. *gable*.
- Gild, *str. s. n.* tribute.
- Gildan, *str. v.* (gald, guldum, guldans), to yield, pay. E. *yield*.
- Gilstr, *str. s. n.* tribute.
- Giltha, *str. s. f.* a sickle, 4. 29. Cf. E. *geld*.
- Ginnan, *str. v.* (gann, gunnum, gunnans), to begin. A. S. *ginnan*.
- Giutan, *str. v.* (gaut, gutum, gutans), *with acc.* to pour, 2. 22. A. S. *géotan*.
- Glitmunjan, *wk. v.* to shine, glitter, glister, 9. 3. Cf. E. *glitter*.
- Gods, *adj.* good, 4. 20. E. *good*.
- Goljan, *wk. v. with acc.* to salute, greet, 15. 18.
- Graban, *str. v.* (grof, grobum, grabans), to grave, dig. E. *grave*.
- Gramjan, *wk. v.* to make angry.

- Gras, *str. s. n.* grass, a blade of grass, a herb, 4. 28, 32. E. *grass*.
- Gredags, *adj.* greedy, hungry; gr. wisan, to hunger, 2. 25; 11. 12. E. *greedy*.
- Gredus, *str. s. m.* hunger. E. *greed*.
- Greipan, *str. v.* (graip, graipum, gripans), to gripe, grip, seize, lay hold of, take (prisoner), 14. 44, 48, 49, 51. E. *gripe*.
- Gretan, Greitan, *str. v.* (gaigrot, gretans), to weep, lament, 5. 38; 14. 72. Scotch *greet*.
- Grundus, *s.* ground. E. *ground*.
- Gudja, *wk. s. m.* a priest, 1. 44. From guth.
- Gulth, *str. s. n.* gold. E. *gold*.
- Guma, *wk. s. m.* a man. A. S. *guma*, M. E. *gome*.
- Gumeins, *adj.* manlike, male, 10. 6.
- Gunds or Gund, *str. s. n.* a cancer.
- Guth, *str. s. m.* God, 1. 1; 5. 7. E. *God*.
- H.
- Habaith, *neut. of* habaiths, *pp. of* haban; h. wesi, might be had in readiness, 3. 9. See below.
- Haban, *wk. v.* (habaida), to have, 1. 22; 7. 3; to hold, esteem, 11. 32; to be able to do, 14. 8; to be about to, 10. 32; ubil habands (=Lat. *male habentes*), ill, 1. 34; *pl. s.* habaida, 7. 25. E. *have*.
- Hafjan, *str. v.* (hof, hofum, hafans), to heave, heave up, carry, bear, 2. 3. E. *heave*.
- Haftjan, *wk. v.* to cleave to.
- Hafts, *adj.* joined. Cf. E. *haft*.
- Hahan, *str. v.* (haihah, haihans), to hang, leave in suspense. A. S. *hón*.
- Haidus, *str. s. m.* manner, way. A. S. *hád*; E. *-hood*, suffix.
- Haifsts, *str. s. f.* strife.
- Haihait; see Haitan.
- Haihs, *adj.* half-blind, with one eye, 9. 47. Cf. Lat. *cæcus*.
- Hailjan, *wk. v.* to heal, 3. 2, 15. E. *heal*.
- Hails, *adj.* hale, whole, 5. 34; be hale, i. e. hail! 15. 18. E. *whole, hale*.
- Haimothli, *str. s. n.* a homestead, landed possession, 10. 29, 30.
- Haims, *str. s. f.* (*pl.* haimos), a village, country place, 1. 38; 6. 56. E. *home*.
- Hairda, *str. s. f.* a herd, flock, 5. 11. E. *herd*=flock.
- Hairdeis, *str. s. m.* a herd, or shepherd. E. *herd*=shepherd.
- Hairto, *wk. s. n.* the heart, 2. 6. E. *heart*.
- Hairus, *str. s. m.* a sword, 14. 43. A. S. *heoru*.
- Haitan, *str. v.* (haihait, haihaitum, haitans), to name, call; *pt. s.* haihait, called, 1. 20; commanded, 5. 43; haitada, *pr. s.* (as *fut. s.*) *pass.* shall be called, 11. 17. A. S. *hátan*.
- Haithi, *str. s. f.* heath. E. *heath*.
- Haithiwisks, *adj.* of or belonging to a heath; wild, 1. 6.
- Haithno, *wk. s. f.* a heathen woman, a Gentile woman, 7. 26. E. *heathen*.
- Haiti, *str. s. f.* a command, hest. From haitan.
- Hakus, *str. s. m.* a cloak. A. S. *hacele*.
- Halba, *str. s. f.* the half.
- Halbs, *adj.* half, 6. 23. E. *half*.
- Haldan, *str. v.* (*perf.* haihald, *pl.* haihaldum, *pp.* haldans), to hold, keep; hence to feed, keep sheep or swine, 5. 11. E. *hold*.
- Haldis, *adv. comp.* rather. Icel. *heldr*.
- Halja, *str. s. f.* hell. E. *hell*.
- Halks, *adj.* needy, poor.
- Hallus, *str. s. m.* a rock, stone.
- Hals, *str. s. m.* neck. A. S. *heals*.
- Hals-agga(?), *wk. s. m.* the neck, a proposed reading in 9. 42. [*The*

- MS. *has* bals-agga; but cf. A. S. *heals*, neck.]
- Halts**, *adj.* halt, lame, 9. 45. E. *halt*.
- Hamfs**, or **Hanfs**, *adj.* one-handed, maimed, 9. 43. [Whether *m* or *n* is the right letter, seems uncertain.]
- Hamon**, *wk. v.* to clothe.
- Hana**, *wk. s. m.* a cock, 14. 68. A. S. *hana*.
- Handugei**, *wk. s. f.* handiness, cleverness, wisdom, 6. 2.
- Handugs**, *adj.* clever. E. *handy*.
- Handus**, *str. s. f.* the hand, 1. 31. E. *hand*.
- Handu-waurhts**, *adj.* wrought by hand, 14. 58.
- Hansa**, *str. s. f.* a company, a baud of men, 15. 16. Cf. *Hanse-towns*.
- Hardu-hairtei**, *wk. s. f.* hard-heartedness, hardness of heart, 10. 5.
- Hardus**, *adj.* hard. E. *hard*.
- Harjis**, *str. s. m.* an army. A. S. *here*.
- Hatan**, **Hatjan**, *wk. v.* to hate. E. *hate*.
- Hatis**, *str. s. n.* hate.
- Haubith** (*gen.* haubidis), *str. s. n.* the head, 6. 16, 24; *h.* afmaitan, to behead, 6. 16, 27; *h.* waihstins, corner-stone, 12. 10. E. *head*.
- Hauhei**, *wk. s. f.* height.
- Hauheins**, *str. s. f.* glory.
- Hauh-hairtei**, *s.* pride, 7. 22. See **Hauhs** and **Hairto**.
- Hauhista**, highest, 5. 7. See **Hauhs**.
- Hauhisti**, *str. s. n.* the highest point, highest height, 11. 10.
- Hauhitha**, *str. s. f.* height. E. *height*.
- Hauhjan**, *wk. v.* to exalt, lift on high, glorify, magnify, 2. 12.
- Hauhs**, *adj.* (*comp.* hauhiza, *sup.* hauhista), high, 9. 2; *superl.* 5. 7. E. *high*.
- Haunjan**, *wk. v.* to humiliate.
- Hauns**, *adj.* base, contemptible. A. S. *héan*.
- Haurds**, *str. s. f.* a door. Cf. E. *hurdle*.
- Hauri**, *str. s. n.* a glowing coal. Cf. E. *hearth*.
- Haurn**, *str. s. n.* a horn. E. *horn*.
- Hausjan**, **Hausjon**, *wk. v.* with *acc.* to hear, 4. 16; with *dat.* to listen to, 6. 11; 7. 14; 9. 7; with *prep.* fram, 3. 21. E. *hear*.
- Hawi**, *str. s. n.* grass. E. *hay*.
- Hazjan**, *wk. v.* to praise. A. S. *herian*.
- Heito**, *wk. s. f.* heat, fever. E. *heat*.
- Heiwa-frauja**, *wk. s. m.* a master of a house, 14. 14.
- Her**, *adv.* here, hither, 6. 3. E. *here*.
- Hethjo**, *wk. s. f.* a chamber.
- Hidre**, *adv.* hither, 11. 3. E. *hither*.
- Hilms**, *str. s. m.* a helmet. E. *helm*.
- Hilpan**, *str. v.* with *gen.* (*hulp*, *hulpum*, *hulpans*), to help, 9. 22. E. *help*.
- Himins**, *str. s. m.* heaven, 1. 10, 11. Cf. G. *himmel*.
- Hindana**, *prep.* with *gen.* behind, on that side of, beyond, 3. 8. Cf. E. *behind*.
- Hindar**, *prep.* with *dat.* and *acc.* on that side of, beyond, 5. 1; behind, 8. 33.
- Hindumists**, *adj. superl.* hindmost. E. *hindmost*.
- Hiri**, *interj.* come here, 10. 21. See below.
- Hirjats**, *interj.* come here, you two! 1. 17; *dual form* of *hiri*.
- Hirjith**, *interj.* come ye here! 12. 7; *plural form* of *hiri*.
- His**, *pron.* of which the *fem.* is *hija*, *neut.* *hita*, this; —und *hita*, till this time, till now, 13. 19.
- Hita**, *neut.* of *his*, this, 13. 19. See **His**. E. *it*, A. S. *hit*.
- Hiufan**, *str. v.* (*hauf*, *hufum*, *hufans*),

- to sigh, mourn, lament. A. S. *héofan*.
- Hihuma, *wk. s. m.* a crowd.
- Hiwi, *str. s. n.* hue, appearance. E. *hue*.
- Hlahjan, *str. v.* (hloh, hlohum, hlahans), to laugh. E. *laugh*.
- Hlaifs, Hlaibs, *str. s. m.* a loaf, bread, 2. 26; 7. 5. E. *loaf*.
- Hlains, *str. s. m.* a hill.
- Hlaiw, *str. s. n.* a grave, tomb, 6. 20; 15. 46; 16. 2. A. S. *hláw*.
- Hlamma, *str. s. f.* a snare.
- Hlas, *adj.* joyful, merry.
- Hlathan, *str. v.* (hloth, hlothum, hlathans), to load. E. *lade*.
- Hlaupan, *str. v.* (hlaihlaup), to run, leap. E. *leap*.
- Hlauts, *str. s. m.* a lot, 15. 24. E. *lot*.
- Hleibjan, *wk. v.* to assist.
- Hleiduma, *adj.* left, on the left hand, 10. 37.
- Hleithra, *str. s. f.* hut, tent. Cf. E. *lid*?
- Hlifan, *str. v.* (hlaif, hlefum, hlufans), to steal, 10. 19.
- Hliftus, *str. s. m.* a thief. Cf. E. *shop-lifter*.
- Hlija, *wk. s. m.* tent, tabernacle, 9. 5.
- Hliuma, *wk. s. m.* hearing, 7. 35. Cf. E. *li-sten*.
- Hlutrs, *adj.* pure. A. S. *hlutor*.
- Hnaiws, *adj.* lowly. *From hneiwan*.
- Hnaskwus, *adj.* soft, tender. E. *nesk*.
- Hneiwan, *str. v.* (hnaiw, hniwum, hniwans), to bend down, sink. A. S. *hnigan*.
- Hniupan, *str. v.* (hnaup, hnupum, hnupans), to break.
- Hnuto, *wk. s. f.* a thorn, sting.
- Hoha, *wk. s. m.* a plough.
- Holon, *wk. v.* to treat with violence.
- Horinassus, *str. s. m.* whoredom, adultery, 7. 21.
- Horinon, *wk. v.* to commit adultery, 10. 11. See below.
- Horinondei, adulterous (*pt. pres. fem. from horinon, v.* to commit adultery), 8. 38.
- Hors, *str. s. m.* a whoremonger. Cf. E. *whore*.
- Hrains, *adj.* pure, clean, 1. 41. Cf. E. *rinse*.
- Hramjan, *wk. v.* to crucify.
- Hrisjan, *wk. v.* to shake. A. S. *hrysian*.
- Hropjan, *wk. v.* to call out, cry out, 1. 26; 3. 11. A. S. *hrópan*.
- Hrot, *str. s. n.* a roof, 2. 4.
- Hrotheigs, *adj.* triumphant. Cf. A. S. *hróðor*, joy.
- Hrugga, *str. s. f.* a staff, 6. 8. E. *rung*.
- Hrukjan, *wk. v.* to crow (as a cock), 14. 72. Cf. E. *rook*.
- Huggrjan, *wk. v.* to hunger. E. *hunger*.
- Hugjan, *wk. v.* to think, imagine, trust, 10. 24. A. S. *hogian*.
- Hugs, *str. s. m.* thought. A. S. *hyge*.
- Huhrus, *str. s. m.* hunger.
- Hulistr, *str. s. n.* a veil. E. *holster*.
- Huljan, *wk. v.* with *acc.* to hide, cover, 14. 65. Cf. prov. E. *hull*, *husk*.
- Hulths, *adj.* gracious. A. S. *hold*.
- Hun, *indef. suffix*, as in *ains-hun*, any one, *hwas-hun*, any one.
- Hund, *s. n.* (*pl.* *hunda*), a hundred, only used in *pl.* preceded by *twa*, etc.; — *twa h.*, 200; — *thrija h.*, 300; — *fimf hunda*, 500; — *niun hunda*, 900; 14. 5. E. *hund-red*.
- Hunda-faths, *str. s. m.* a centurion, 15. 39.
- Hunds, *str. s. m.* a dog, hound, 7. 27. A. S. *hund*, E. *hound*.
- Hunsl, *str. s. n.* a sacrifice, 9. 49. E. *housel*.
- Hunsljan, *wk. v.* to offer.
- Hunths, *str. s. f.* captivity. *From hinthan*.
- Hups, *str. s. m.* the hip, loins, 1. 6. E. *hip*.
- Hus, *str. s. n.* house. E. *house*.

Huzd, *str. s. n.* a treasure, 10. 21.
E. *hoard*.

HW.

Hwa, *what*. See Hwas.

Hwadre, *adv.* whither.

Hwairban, *str. v.* (hwarb, hwaurb-
um, hwaurbans), to walk. A. S.
hwéorfan.

Hwairnei, *wk. s. f.* skull, 15. 22.
[Unless we consider *hwarneins* as
an *adj.*, 'belonging to a skull.']

Hwaiteis, *str. s. m.* wheat. E. *wheat*.

Hwaiwa, *adv.* how, 2. 26; 3. 23.
See Hwe.

Hwan, *adv.* when; hwan lang mel,
for how long a time, 9. 21; nibai
hwan, lest at any time, 4. 12;
hwan filu, how much, 3. 8. E.
when.

Hwanzuh, *acc. of* Hwazuh, *q. v.*

Hwapjan, *wk. v.* to quench.

Hwar, *adv.* where, 14. 12.

Hwarbon, *wk. v.* to go about,
walk, 1. 16; 11. 27. *Allied to*
hwairban.

Hwarjis, *pron.* who? which? (*out*
of many), 9. 34; 12. 23.

Hwarjizuh, *adj.* every, each one,
15. 24. *From* hwarjis *and* uh.

Hwas, *pron. inter. and rel.* (hwo,
hwa), who, what, which, what
sort of, 1. 24; any one, anything,
2. 9; 7. 16. E. *who*.

Hwas-hun, *pron.* any one; ni hw.,
no one, 10. 18, 29.

Hwassei, *wk. s. f.* sharpness.

Hwathar, *adj.* whether (of two),
which (of two), 2. 9. E. *whether*.

Hwathjan, *wk. v.* to foam, 9. 18, 20.

Hwatho, *wk. s. f.* foam.

Hwathro, *adv.* from whence,
whence, 6. 2; 8. 4. E. *whither*.

Hwazuh, *pron. indef.* (*fem.* hwo'h,
neut. hwa'h), each, every; *from*
hwas *and* uh, 9. 49; twans hwan-
zuh, two *and* two, 6. 7.

Hwe, *adv.* how, *instr. case of* hwas,
4. 30. Cf. E. *how*.

Hweila, *str. s. f.* a while, a time, a
season, 2. 19; time, hour, 15. 25.
E. *while*.

Hweila-hwairbs, *adj.* enduring
only for a while, 4. 17.

Hweits, *adj.* white, 9. 3. E. *white*.

Hweileiks, Hweleiks, what sort of.
E. *which*.

Hwis, *gen. m. n. of* hwas, 6. 24.

Hwo, *fem. of* hwas, who, what,
1. 27; 3. 33.

Hwota, *str. s. f.* a threat.

Hwotjan, *wk. v.* to threaten, re-
buke, charge, 10. 48.

I.

Iairusauly mim, Jerusalem, 7. 1.

Ibai, *conj.* perhaps; *answers in*
questions to Greek μή, 2. 19; lest,
2. 21. E. *if*.

Ibns, *adj.* even. E. *even*.

Ibuks, *adj.* backwards.

Iddjedun, they went, 5. 24. See
Gaggan. A. S. *eode*, pl. *eodon*.

Idreiga, *str. s. f.* repentance, 1. 4.

Idreigon, *wk. v.* (*with and without*
sik), to repent, 1. 15; 6. 12.

Id-weitjan, *wk. v.* to reproach,
revile, 15. 32. A. S. *ed-witan*.

Iftuma, *adj.* the one after, the fol-
lowing; iftumin daga, on the
morrow, 11. 12.

Igkwis, *dat. and acc. dual*, you
two, 1. 17; 10. 36. A. S. *inc*.

Ija, her, *acc. f. of* is, 1. 30; 5. 33.

Ijos, them, *acc. fem. pl. of* is, 16. 8.

Ik, *pron.* I, 1. 2; 6. 16. E. *I*.

Im, to them; *from* is, 1. 31.

Im, am. See Wisan.

Imma, him, *pron. dat. of* is, 1. 5.

In, *prep.* (*with dat. and acc.*) in, 1.
2; towards, into, to, 5. 1; *with*
gen. on account of, about, through,
by; — in this, (*or in-uh-this*), on
this account; — in thizei, because,
for the reason that. *It is a com-*
mon prefix. E. *in*.

Ina, him; *acc. of* is, 1. 10, 26, 43.

- In-feinan**, *wk. v.* to pity, have compassion on, 1. 41; 8. 2.
- In-maideins**, *str. s. f.* a change, exchange, 8. 37.
- In-maidjan**, *wk. v.* to change, exchange, transfigure, 9. 2.
- Inn**, *adv.* in, 1. 19.
- Innana**, *adv.* within; *prep. with gen.* within, inside, 15. 16.
- Innathro**, *adv.* within, 7. 21, 23.
- Inn at-gaggan**, *str. v.* to enter, enter into, go into, 4. 19; 5. 39. See Gaggan.
- Inn gaggan**, *wk. v.* to go in, enter; i. framis, to go on, 1. 19.
- Innuma**, *adj. comp.* inner.
- Ins**, them; *pl. acc. m. of is*, 1. 20; 2. 13; 6. 7.
- In-saian**, *str. v.* to sow in, 4. 15.
- In-saihwan**, *str. v.* (sahw, sehwm, saihwans), to look upon, regard, behold, 10. 21; to look round, 9. 8.
- In-sailjan**, *wk. v.* to let down, lower with cords, 2. 4.
- In-sandjan**, *wk. v.* to send, 1. 2; 3. 14; 5. 12.
- Inuh**, **Inu**, *prep.* without, 4. 34; *from in, followed by the enclitic u or uh inuh*; this, therefore, 10. 7.
- In-wagjan**, *wk. v.* to stir up, 15. 11.
- In-weitan**, *str. v.* to worship, reverence, salute; *pt. s.* inwait, 5. 6; *pt. pl.* inwiton, 9. 15.
- In-widan**, *str. v.* to reject, frustrate, 7. 9; to deny, refuse, 8. 34; 14. 72.
- In-wisan**, *v. anom.* to be present; hence to be present and gone again, to be just past, 16. 1.
- Is**, *pron.* he, 1. 8; *fem. si*; *neut. ita*, 4. 37; *gen. m. is*, 1. 7, 16; *gen. f. izos*, of her, 1. 31; *dat. m. imma*, 1. 5; *dat. f. izai*, 5. 34; *acc. m. ina*, 1. 10; *acc. f. ija*, 1. 30; *gen. pl. ize*, 1. 23; *dat. pl. im*, 1. 31; *acc. pl. m. ins*, 1. 20.
- Is**, thou art, 1. 11, 24. See Wisan.
- Ist**, is, 7. 2. See Wisan. *E. is.*
- Ita**, it; *nom. n. of is*, 4. 37.
- Itan**, *str. v.* (at, etum, itans), to eat. *E. eat.*
- Ith**, *conj.* but, 1. 8, 41; except, 4. 34.
- Iudaeis**, Jews, 7. 3.
- Iup**, *adv.* upwards. *E. up.*
- Iupa**, *adv.* above.
- Iupathro**, *adv.* from above, 15. 38.
- Izai**, to her, *dat. f. of is*, 5. 34.
- Ize**, of them, *gen. pl. m. of is*, 1. 23; 5. 37.
- Izos**, of her; *gen. fem. sing. of is*, 1. 31.
- Izwar**, *pos. pron.* your, 2. 8; 6. 11; 7. 9.
- Izwis**, to you, you; *dat. and acc. pl. of thu*, 1. 8; 4. 11.

J.

- J**, the fifteenth letter of the alphabet. *As a numeral it means 60*; 4. 8.
- Ja**, *adv.* yes. *E. yea.*
- Jabai**, *conj.* if, even if, although, 1. 40; 4. 26.
- Jah**, *conj.* and, 1. 4; even, also, 2. 28.
- Jai**, *adv.* yes, verily, 7. 28.
- Jainar**, *adv.* there, 1. 35; 5. 11. See Jains.
- Jaind**, **Jaindre**, *adv.* there. Cf. *E. yonder.*
- Jains**, *pron. dem.* that, (*fem. jaina, neut. jainata*), 1. 9; 4. 35. *E. yon.*
- Jainthro**, *adv.* thence, 1. 19; 6. 1; 10. 1.
- Jer**, *str. s. n.* a year, 5. 25. *E. year.*
- Jiuka**, *str. s. f.* strife.
- Jiukan**, *wk. v.* to contend, fight.
- Ju**, *adv.* now, already, 8. 2. *A. S. iu.*
- Jugga-lauths**, *str. s. m.* a young lad, a young man, 14. 51; 16. 5. *From juggs and liudan.*
- Juggs**, *adj.* young, new, 2. 22. *E. young.*
- Juk**, *str. s. n.* a yoke. *E. yoke.*

Junda, *str. s. f.* youth, 10. 20.
Jus, *pron.* ye, 7. 11; *pl. of* thou; *gen.* izwara; *dat. and acc.* izwis, 1. 8; 4. 11. *E. ye.*
Juthan, *adv.* already, 1. 45; 4. 37; 11. 11; 13. 28; 15. 42.

K.

Kaisar, *str. s. m.* Cæsar, 12. 14.
Kaisara-gild, *str. s. n.* tribute-money, 12. 14.
Kalbo, *wk. s. f.* a calf. *E. calf.*
Kalds, *adj.* cold. *E. cold.*
Kalkinassus, *str. s. m.* fornication, adultery, 7. 21.
Kalkjo, *wk. s. f.* a harlot.
Kann, I know, I can; *from* kunnau, 1. 24. *E. can.*
Kannjan, *wk. v.* to make known. *E. ken.*
Kant, *for* Kannt, thou knowest, 10. 19. See **Kunnan**.
Kara, *str. s. f.* care; *hence* kar' ist, *with acc. of pers. and gen. of thing*, it concerns; *used without* ist, 4. 38; ni kara thuk, there is no care to thee, thou carest not, 12. 14. *E. care.*
Karkara, *str. s. f.* a prison, 6. 17, 27. *Lat. carcer.*
Karon, *wk. v.* to be concerned about.
Kas, *str. s. n.* a vessel, pot (for holding liquids, etc.), 3. 27, (A. V. goods); 11. 16. *Icel. ker.*
Kasja, *wk. s. m.* a potter.
Katils, *str. s. m.* a kettle, vessel for water, 7. 4. *E. kettle.*
Kaupatjan, *wk. v.* to strike with the palm of the hand, to cuff, 14. 65.
Kaupon, *wk. v.* to traffic, trade. *E. cheapen.*
Kaurban, Corban, 7. 11.
Kauritha, *str. s. f.* a burden.
Kaurjan, *wk. v.* to lade, burden.
Kaurn, *str. s. n.* corn. *E. corn.*
Kaurno, *str. s. f.* corn, a grain of corn, 4. 28, 31.

Kaurus, *adj.* burdensome.
Kausjan, *wk. v.* to prove, test; to taste, 9. 1. *Causal of* kiusan.
Keinan, *wk. v.* to spring up, grow (of plants), 4. 27.
Kelikn, *str. s. n.* a tower, 12. 1; upper room, 14. 15.
Kilthei, *wk. s. f.* womb. Cf. *E. child.*
Kindins, *str. s. m.* a governor.
Kinnus, *str. s. f.* the cheek. Cf. *E. chin.*
Kintus, *str. s. m.* a farthing.
Kiusan, *str. v.* (kaus, kusun, kusans), to choose. *A. S. cēosan.*
Klismjan, *wk. v.* to tinkle.
Klismo, *wk. s. f.* a cymbal.
Kniu, *str. s. n.* (*gen.* kniwis), the knee, 1. 40; 15. 19. *E. knee.*
Knoda, or **Knods**, *s. f.* a race, stock.
Knussjan, *wk. v.* to kneel, 10. 17; k. kniwam, to kneel, 1. 40.
Kriustan, *str. v.* (kraust, krustum, krustans), to gnash with the teeth, grind the teeth, 9. 18. *E. crush.*
Krusts, *str. s. f.* gnashing of teeth.
Kukjan, *wk. v. with dat.* to kiss, 14. 44, 45.
Kuni, *str. s. n.* kin, race, generation, tribe, 8. 12; 9. 19. *E. kin.*
Kunnan, *anom. v.* (*first perf.* as *pres.* kann, *pl.* kunnuum; *pt. t.* kuntha; *pp.* kunths), to know, 4. 11; *pt. pl.* kunthedun, 1. 34. *A. S. cunnan.*
Kunthi, *str. s. n.* knowledge.
Kunths, *pp. as adj.* known. *A. S. cūð.*
Kustus, *str. s. m.* a proof, test. Cf. *A. S. costian*, to tempt.

KW.

Kwainon, *wk. v.* to mourn, weep, lament, 16. 10. *E. whine.*
Kwairnus, *str. s.* a mill-stone. *E. quern.* See **Asilu-kwairnus**.
Kwairrus, *adj.* gentle.

- Kwam**, came; *from* kwiman; 1. 9; 7. 31.
- Kwast**, thou sayest, 12. 32. See **Kwithan**.
- Kwath**, said, 4. 30; 7. 6. See **Kwithan**. E. *quoth*.
- Kwemun**, came, 1. 29; 4. 4. See **Kwiman**.
- Kwethun**, spoke, told, 1. 30; 4. 38. See **Kwithan**.
- Kwens**, **Kweins**, *str. s. f.* a woman, a wife, 6. 17; 10. 2. E. *queen, quean*.
- Kwiman**, *str. v.* (kwam, kwemun, kwumans), to come, arrive, 1. 7; *pt. pl.* kwemun, 1. 29; 4. 4. E. *come*.
- Kwineins**, *adj.* female, 10. 6.
- Kwino**, *wk. s. f.* a woman, 5. 25.
- Kwistjan**, *wk. v.* to destroy. A. S. *cwysan*.
- Kwithan**, *str. v.* (kwath, kwethum, kwithans), to say, speak, call, name; *pt. s.* kwath, 4. 30; *pt. pl.* kwethun, 1. 30; 4. 38; *ubil* kwithan, to speak evil of one, 7. 10.
- Kwithiduh**, *for* kwithith uh, and say ye, 16. 7.
- Kwithu-hafta**, *wk. s. f.* a woman with child, 13. 17.
- Kwithus**, *str. s. m.* womb. A. S. *cwid*.
- Kwius**, *adj.* quick, living, alive, 12. 27. Cf. E. *quick*.
- Kwrammitha**, *str. s. f.* moisture.
- Kwums**, *str. s. m.* coming. *From* kwiman.
- L.
- L**, the twelfth letter of the Gothic alphabet. *As a numeral, it signifies* 30; 4. 8.
- Lag**, lay; *from* ligan, 1. 30; 2. 4.
- Laggs**, *adj.* long (*only used with ref. to time*); swa lagga hweila swe, so long as, 2. 19; hwan lagg mel, how long, 9. 21. E. *long*.
- Lagjan**, *wk. v.* to lay, set, place, 5. 23; 6. 56; 10. 16; 15. 19; lagjan ana, to lay upon, 5. 23. E. *lay*.
- Laian**, *str. v.* to revile. A. S. *léan*.
- Laiba**, *str. s. f.* a thing left, a leaving, remnant, 8. 8. Cf. E. *leave*.
- Laigaion**, *s.* a legion (*from* Gk. *λεγεών*), 5. 9, 15.
- Laikan**, *str. v.* (lailaik, laikans), to leap for joy.
- Laiks**, *str. s. m.* sport, dance. A. S. *lác*.
- Lailot**, he permitted, suffered, 5. 19. See **Letan**.
- Laisareis**, *str. s. m.* a teacher, master, 4. 38.
- Laiseins**, *str. s. f.* a teaching, doctrine, 1. 22; 4. 2.
- Laisjan**, *wk. v.* to teach, 1. 21. A. S. *lérán*.
- Laistjan**, *wk. v.* to follow (*with acc.*; *also with prep. afar*), 1. 18; 8. 34; 9. 38.
- Laists**, *str. s. m.* a track, footstep. E. *last, sb.*
- Lamb**, *str. s. n.* a lamb. E. *lamb*.
- Land**, *str. s. n.* land, field. E. *land*.
- Lasiws**, *adj.* weak.
- Lathon**, *wk. v.* to call, invite, 2. 17. A. S. *ladian*.
- Latjan**, *wk. v.* to tarry.
- Lats**, *adj.* slothful. E. *late*.
- Laubjan**, *wk. v.* to believe. Cf. E. *be-lieve*.
- Laufs**, **Laubs**, *str. s. m.* a leaf, 11. 13; *pl.* laubos, 13. 28. E. *leaf*.
- Laugnjan**, *wk. v.* to lie, deny, 14. 70. *From* liugan.
- Lauhatjan**, *wk. v.* to shine as lightning.
- Lauhmoni**, **Lauhmoni**, *str. s. f.* lightning.
- Laun**, *str. s. n.* pay, reward. A. S. *léan*.
- Laus**, *adj.* empty. E. *loose*.
- Laus-handja**, *adj.* empty-handed, 12. 3.
- Lausjan**, *wk. v.* to make of none effect.

- Laus-kwithrs**, *adj.* with empty stomach, fasting, 8. 3.
- Leihts**, *adj.* light (not heavy).
- Leihwan**, *str. v.* (laihw), to lend. Cf E. *lend*, *loan*.
- Leik**, *str. s. n.* the body, 5. 29; a dead body, carcass, 15. 43; flesh, 10. 8; 13. 20. A. S. *lic*.
- Leikan**, *wk. v.* to please. E. *like*.
- Leikeis**, *str. s. m.* a physician. See **Lekeis**.
- Lein**, *str. s. n.* linen, 14. 51, 52; 15. 46. Lat. *linum*.
- Leisan**, *str. v.* (lais, lisum, lisans), to learn. Cf. E. *learn*.
- Leithan**, *str. v.* (laith, lithum, lithans), to go. A. S. *lidan*.
- Leithus**, *str. s. m.* strong drink.
- Leitils**, *adj.* (*comp.* minniza, *superl.* minnists), little, 1. 19; 9. 42; 14. 70. E. *little*.
- Lekeis**, **Leikeis**, *str. s. m.* a leech, physician, 2. 17; 5. 26. E. *leech*.
- Letan**, *str. v.* (*also spelt* leitan, 15. 9, etc.; *pt. t.* lailot, *pp.* letans), to let, permit, suffer, allow, 5. 19. E. *let*.
- Lew**, *str. s. n.* occasion, opportunity.
- Lewjan**, *wk. v.* to betray, 14. 42, 44.
- Libains**, *str. s. f.* life, 4. 19; 9. 43; 10. 17. See below.
- Liban**, *wk. v.* to live, 5. 23. E. *live*.
- Ligan**, *str. v.* (lag, legum, ligans), to lie, 1. 30; 2. 4. E. *lie*.
- Ligrs**, *str. s. m.* a couch, bed, 4. 21; 7. 4, 30. E. *lair*.
- Lisan**, *str. v.* (las, lesum, lisans), to gather. Prov. E. *lease*, to glean.
- Lists**, *str. s. f.* craftiness. A. S. *list*.
- Lita**, *str. s. f.* a prayer.
- Lithus**, *str. s. m.* limb, member. A. S. *lid*.
- Liubs**, *adj.* dear, beloved, 1. 11; 9. 7; 12. 6. E. *liefe*.
- Liudan**, *str. v.* (lauth, ludum, ludans), to grow, spring up. 4. 27.
- Liugan**, *str. v.* (laug, lugum, lugans), to lie, tell falsehoods. E. *lie*.
- Liugan**, *wk. v.* (*pt. t.* liugaida), to marry, to take a wife, 10. 11; 12. 25; to be married, take a husband, 10. 12.
- Liugn**, *str. s. n.* a lie.
- Liuhath**, *str. s. n.* (*gen.* liuhadis), light, 13. 24; 14. 54. E. *light*.
- Liuta**, *wk. s. m.* a dissembler, hypocrite, 7. 6.
- Liutei**, *wk. s. f.* deceit, pretence, hypocrisy, 7. 22; 12. 15.
- Liuts**, *adj.* deceitful. A. S. *lytig*.
- Liuthon**, *wk. v.* to sing.
- Lofa**, *wk. s. m.* the flat or palm of the hand;—lofam slahan, to strike with the palms of the hands, 14. 65. Prov. E. *loof*, palm of the hand.
- Lubains**, *str. s. f.* hope.
- Ludja**, *str. s. f.* the face.
- Luftus**, *str. s. m.* the air. Cf. E. *a-loft*.
- Lukarn**, *str. s. n.* a light, candle (*Lat.* *lucerna*), 4. 21.
- Lukarna-statha**, *wk. s. m.* a candlestick, 4. 21. *From* lukain and staths.
- Lun**, *str. s. n.* a ransom, 10. 45.
- Lustus**, *str. s. m.* lust, desire, 4. 19. E. *lust*.
- Luton**, *wk. v.* to betray; see **Liuts**.

M.

- Magan**, *v. anom.* (*old pt. t.* as *pres.* mag, *pt. t.* mahta, *pp.* mahts), to be able, 1. 40; maguts-u, are ye able, 10. 38. And see **Mahta**. E. *may*.
- Magaths**, *str. s. f.* a maid. E. *maid*.
- Magus**, *str. s. m.* a boy. A. S. *maga*.
- Mahta**, *pt. s.* might, could, 1. 45; mahtedun, *pt. pl.* were able, 3. 20; see **Magan**. E. *might*.
- Mahteigs**, *adj.* mighty, great, possible, 9. 23; 10. 27. E. *mighty*.
- Mahts**, *adj.* possible.

- Mahts**, *str. s. f.* might, power, strength, virtue, 5. 30; miracle, 6. 2. E. *might*.
- Maidjan**, *wk. v.* to change, falsify.
- Maihstus**, *str. s. m.* a dunghill.
- Mail**, *str. s. n.* a spot. E. *mole*.
- Maimaitun**; see **Maitan**.
- Mais**, (*μάλλον*), *adv.* more, rather, 5. 26;—mais thanima, so much the more, 7. 36;—filaus mais, or filu mais, much more; thanamais, more still, longer, 5. 35; rather, 15. 11. Cf. E. *more*.
- Maists**, *superl. adj.* the greatest, 4. 32; 9. 34; as a *sb.* a chief man, man of rank, 6. 21. E. *most*.
- Maitan**, *str. v.* (maimait, maitans), to cut; *pt. pl.* maimaitun, 11. 8.
- Maithms**, *str. s. m.* a gift, Corban, 7. 11. A. S. *mádm*.
- Maiza**, *comp. adj.* (*f.* maizei, *n.* maizo), greater, 12. 31. E. *more*.
- Malan**, *v.* to grind. Cf. E. *meal*.
- Malma**, *wk. s. m.* sand.
- Malo**, *wk. s. f.* a moth.
- Mammo**, *wk. s. f.* flesh.
- Managei**, *wk. s. f.* a crowd, multitude, the people, 2. 4; 3. 7.
- Managiza**, *compar. adj.* more, 12. 33. See **Manags**.
- Manags**, *adj.* much, many, 1. 34; 12. 26. E. *many*.
- Mana-seths**, **Mana-seeds**, *str. s. f.* a multitude; the world, 14. 9. Lit. *man-seed*, i. e. generation of men.
- Man-leika**, *wk. s. m.* the image or likeness (of a man), 12. 16.
- Manna**, *wk. s. m.* a man, 1. 17; *gen. s.* mans, 2. 10; 7. 15; *dat. s.* mann, 7. 15; *acc. s.* mannan, 7. 15; *gen. pl.* manne, 7. 7. E. *man*.
- Manna-hun**, *adj.* any one; ni m., no one, 1. 44; 8. 26; 9. 9. From manna, with suffix hun.
- Manwjan**, *wk. v.* to prepare, 1. 3, 19; 10. 40; 14. 12.
- Manwus**, *adj.* ready, 14. 15.
- Marei**, *wk. s. f.* the sea, 1. 16; 3. 7; hindar marein, across the sea, 5. 1. E. *mere*.
- Marka**, *str. s. f.* border-country, coast, 5. 17; 7. 31. E. *march-es*.
- Marzjan**, *wk. v.* to offend, hinder, cause to stumble, 9. 43. Cf. E. *mar*.
- Matha**, *wk. s. m.* a worm, 9. 44, 46, 48. Cf. E. *moth*.
- Mathl**, *str. s. n.* a market, market-place, 7. 4.
- Mathljan**, *wk. v.* to speak. A. S. *maðelian*.
- Mati-balgs**, *str. s. m.* a meat-bag, wallet, scrip, 6. 8. From mats and balgs.
- Matjan**, *wk. v.* to eat, 1. 6; 2. 26; 14. 14. From mats.
- Mats**, *str. s. m.* (*pl.* mateis), meat, food, 7. 19. E. *meat*.
- Maudjan**, *wk. v.* to remind.
- Maujai**, *dat. of Mawi*, q. v.
- Maurgins**, *str. s. m.* morn, morning, 11. 20; 15. 1. E. *morn*.
- Maurnan**, *wk. v.* to mourn, be grieved about. E. *mourn*.
- Maurthr**, *str. s. n.* a murder, 7. 21; 15. 7. E. *murder*.
- Maurthrjan**, *wk. v.* to murder, kill, 10. 19.
- Mawi**, *str. s. f.* (*gen.* maujos, *dat.* maujai), a maid, maiden, damsel, 5. 42; 6. 22. Allied to magus.
- Mawilo**, *wk. s. f.* a young maiden, damsel, 5. 41.
- Megs**, *str. s. m.* a son-in-law.
- Meina**, *gen. of ik*, 8. 35. A. S. *mín*.
- Meins**, *poss. pron.* my, 1. 2, 11. E. *mine*, *my*.
- Meki**, *str. s. n.* a sword.
- Mel**, *str. s. n.* time, 1. 15; 9. 21; season, 11. 13; mela gabaurthais, birthday, 6. 21. E. *meal*, a time for food.
- Mela**, *wk. s. m.* a measure, a bushel, 4. 21.
- Meljan**, *wk. v.* to write, 10. 4.

- Mena**, *wk. s. m.* the moon, 13. 24. E. *moon*.
- Menoths**, *str. s. m.* a month. E. *month*.
- Meritha**, *str. s. f.* fame, report, 1. 28. A. S. *mærð, mærdú*.
- Merjan**, *wk. v.* to proclaim, announce, preach, 6. 12; noise abroad, 1. 4.
- Mes**, *str. s. n.* a table, 11. 15; a dish, charger, 6. 25; dal uf mesa, a ditch or receptacle for a winevat, 12. 1. A. S. *mýse*.
- Midjis**, *adj.* middle, midst, 9. 36. E. *mid*.
- Midjun-gards**, *str. s. m.* the earth. A. S. *middangeard*.
- Miduma**, *str. s. f.* the midst, 3. 3.
- Mik**, me; *acc. of ik*, 1. 40. E. *me*.
- Mikiljan**, *wk. v.* to magnify, extol, glorify, praise, 2. 12.
- Mikils**, *adj.* mickle, great, much, 1. 26. E. *mickle*.
- Milds**, *adj.* mild. E. *mild*.
- Milhma**, *wk. s. m.* a cloud, 9. 7; 13. 26; 14. 62.
- Milith**, *str. s. n.* honey, 1. 6. Lat. *mel*.
- Miluks**, *str. s. f.* milk. E. *milk*.
- Mimz**, *str. s. n.* flesh, meat.
- Minnists**, *superl. adj.* most minute, smallest, least, 4. 31.
- Minniza**, *compar. adj.* smaller, less, 15. 40. From *mins*.
- Mins**, *adv.* less.
- Mis**, to me, me, *dat. of ik*, 1. 17; 5. 7.
- Missa-deds**, *str. s. f.* a misdeed, sin, 11. 25. E. *misdeed*.
- Missa-leiks**, *adj.* various, divers, 1. 34. A. S. *mislic*.
- Misso**, *adv.* reciprocally, *gen. after a pers. pron.* one another, 1. 27; 4. 41.
- Mitan**, *str. v.* (*pt. t.* mat, *pl.* metum, *meitum*, *pp.* mitaus), to mete, measure, 4. 24. E. *mete*.
- Mitaths**, **Mitads**, *str. s. f.* a measure, a bushel, 4. 24.
- Mith**, *prep. with dat.* with, amongst, together with, through, by, near, in reply to, 1. 13; mith tweihsaim markom, amid the two boundaries, in the midst of the region, 7. 31. A. S. *mid*.
- Mith anakumbjan**, *wk. v.* to lie down together with, to recline at meat with, 2. 15.
- Mith iddjedun**, they went with, 15. 41. See **Gaggan**.
- Mith-sokjan**, *wk. v.* to dispute, 8. 11.
- Mith-thanei**, *conj.* when, whilst, 4. 4.
- Mith ushramjan**, *wk. v.* to crucify with, 15. 32.
- Miton**, *wk. v.* to measure; hence, to weigh a matter, consider, reason upon, ponder, 2. 8.
- Mitons**, *str. s. f.* a measuring; hence, a reasoning, consideration, thought, 7. 21.
- Mizdo**, *wk. s. f.* meed, reward, 9. 41. E. *meed*.
- Mods**, *str. s. m.* moodiness, anger, wrath, 3. 5. E. *mood*.
- Mota**, *str. s. f.* toll, custom, 2. 14.
- Motan**, *anom. v.* (*pt. t.* mosta), to be obliged to. A. S. *mótan*.
- Motareis**, *str. s. m.* a receiver of custom, toll-taker, publican, 2. 15. From *mota*.
- Motjan**, *wk. v.* to meet. E. *meet*.
- Mulda**, *str. s. f.* dust, 6. 11. E. *mould*.
- Munan**, *wk. v.* to consider, intend.
- Muns**, *str. s. m.* mind, meaning. Cf. E. *mind*.
- Munths**, *str. s. m.* mouth. E. *mouth*.

N.

- Nadrs**, *str. s. m.* adder, viper. E. *adder* (for *nadder*).
- Nagljan**, *wk. v.* to nail. Cf. E. *nail*.
- Nahan***, *str. v.* (*pres.* nah, *pt. t.*

- nahta, *pp.* nauhts), to suffice.
Hence ganohs, *adj.*
- Nahta-mats**, *str. s. m.* (*lit.* night-meal), an evening meal, supper, 6. 21.
- Nahts**, *str. s. f.* night, 4. 27. E. *night*.
- Naiteins**, *str. s. f.* blasphemy, 2. 7; 3. 28. Cf. A. S. *nātan*, to vex.
- Naiw**, was angry, *pt. s.* from an *infin.* neiwan, 6. 19. [The reading is very doubtful, and little more than conjectural.]
- Nakwaths**, *adj.* (*gen.* nakwadis), naked, 14. 51. E. *naked*.
- Namnjan**, *wk. v.* to name.
- Namo**, *wk. s. n.* (*pl.* namna, *gen.* namne, *dat.* namnani), name, 5. 9. E. *name*.
- Nanthjan**, *wk. v.* to dare. A. S. *nēdan*.
- Nasjan**, *wk. v.* to save, 3. 4. A. S. *nerian*. From nisan.
- Nati**, *str. s. n.* a net, 1. 16, 18. E. *net*.
- Natjan**, *wk. v.* to wet. Cf. Du. *nat*, G. *nass*, wet.
- Naudi-bandi**, *str. s. f.* a fetter, 5. 3, 4. From nauhts and bindan.
- Nauh**, *adv.* still, yet; ni nauh, or nauh ni, not yet, not as yet, 4. 40. Cf. G. *noch*.
- Nauh-thanuh**, **Nauh-than**, *adv.* still, yet, 5. 35.
- Naus**, *str. s. m.* a corpse. Icel. *nár*.
- Nauhts**, *str. s. f.* need. E. *need*.
- Ne**, *adv.* no. E. *no*.
- Nehwa**, *adv.* near, 2. 4; 11. 1; 13. 28. E. *nigh*.
- Nehwundja**, *wk. s. m.* a neighbour, 12. 31.
- Nei**, *adv.* not.
- Neith**, *str. s. n.* envy, 15. 10. A. S. *nīð*.
- Nemeina**, that they might take, 6. 8. See Niman.
- Nethla**, *str. s. f.* a needle, 10. 25. E. *needle*.
- Ni**, *conj.* nor, not, 1. 7, 22; 4. 27. A. S. *ne*.
- Niba**, **Nibai**, *conj.* if not, except, 2. 7, 26; 3. 27; 7. 3; 8. 14. From ni and ibai.
- Nidwa**, *str. s. f.* rust.
- Nih**, *conj.* nor, not even, 2. 2. From ni and uh; cf. Lat. *ne-c*. See also Niu.
- Niman**, *str. v.* (nam, nemum, nimans), to take, take away, receive, 2. 9; 7. 27; 8. 6; *pt. pl. subj.* nemeina, 6. 8. A. S. *niman*.
- Nimuh**, and take, 2. 10. See Niman and Uh.
- Nisan**, *str. v.* (nas, nesum, nisans), to heal. A. S. *nesan*, *ge-nesan*.
- Nist**, is not, 6. 3; 9. 40. From ni and ist.
- Nithan**, *str. v.* (*pt. t.* nath), to help.
- Nithjis**, *str. s. m.* a kinsman; *fem.* nithjo.
- Niu**, *adv.* and not, 4. 21; niu aiw, never, 2. 25. From ni and uh; put for ni-uh. See Nih.
- Niuhseins**, *str. s. f.* a visitation.
- Niujis**, *adj.* new, 1. 27. E. *new*.
- Niun**, *num.* nine. E. *nine*.
- Niunda**, *ord. adj.* the ninth, 15. 33.
- Niutan**, *str. v.* (naut, nutum, nutans), to enjoy. A. S. *nēotan*.
- Nota**, *wk. s. m.* stern, hinder part of a ship, 4. 38.
- Nu**, *adv.* now, 10. 30; 15. 32. A. S. *nu*.
- Nuh**, *adv.* then (in asking questions), 12. 9. From nu and uh.
- Nuta**, *wk. s. m.* a fisher, catcher of fishes, 1. 17. From niutan.

O.

- O**, *interj.* oh! 9. 19; 15. 29.
- Ogan**, *str. v.* (*pres.* og, *pt. t.* ohta, *pl.* ohtedun), to fear, 5. 15; 9. 32; *refl.* to fear, to be afraid of, 4. 41. From agan.
- Ogjan**, *wk. v.* to terrify.
- Osanna**, Hosannah, 11. 9.

P.

Paida (χιτών), *str. s. f.* a coat, outer body-garment, 6. 9. Cf. E. *pea-jacket*.

Paraskaiwe (παρασκευή), *s.* the day of the preparation, 15. 42.

Paska (πάσχα), the Passover, 14. 12.

Paurpura, *s.* purple, 15. 17, 20. Gk. πορφύρα.

Plats, *str. s. m.* a patch, new piece put in, 2. 21. E. *patch* (for *platch*).

Plinsjan, *wk. v.* to dance, 6. 22.

Praitoriaun, *s.* Pretorium, 15. 16.

Praggan, *v.* to press.

Praufetes, *s.* prophet, 6. 15; 11. 32.

Praufetjan, *wk. v.* to prophesy, 7. 6; 14. 65.

Praufetus, *s. m.* a prophet, 1. 2; 6. 4; 8. 28.

Puggs, *str. s. n.* a purse. A. S. *pung*.

Pund, *str. s. n.* a pound. E. *pound*; from Lat. *pondus*.

R.

R, the 18th letter of the Gothic alphabet. *As a numeral, it means* 100; 4. 8; 10. 30.

Ragin, *str. s. n.* counsel. E. *reyn*-in *reyn-ard*.

Ragineis, *str. s. m.* a counsellor, 15. 43. From *ragin*.

Rahnjan, *wk. v.* to reckon, count up; to number, 15. 28.

Raidjan, *wk. v.* to appoint.

Raihtaba, *adv.* rightly; straight-way, 7. 35.

Raihtis, *conj.* (always used in the position of an enclitic), however, indeed, 4. 4.

Raihts, *adj.* right, direct, straight, 1. 3. E. *right*.

Raips, *str. s. m.* a rope. A. S. *ráp*.

Raisjan, *wk. v.* to raise. E. *raise*.

Rakjan, *wk. v.* to reach. Cf. E. *rack*, to torture.

Rann, he ran, 5. 6. See **Rinnan**.

Rasta, *str. s. f.* rest; a stage, mile. E. *rest*.

Raths, *adj.* ready, easy.

Raubon, *wk. v.* to rob. Cf. E. *rob*.

Rauds, *adj.* red. E. *red*.

Raupjan, *wk. v.* to pluck, 2. 23. E. *reap*.

Raus, *str. s. n.* a reed, 15. 19. G. *rohr*.

Razda, *str. s. f.* a speech, a tongue, language, 14. 70. A. S. *reord*.

Razn, *str. s. n.* a house, 11. 17. E. *ran*- in *ran-sack*.

Redan, *str. v.* to counsel. E. *read*.

Reiki, *str. s. n.* power, authority. A. S. *rice*.

Reikinon, *wk. v.* to rule, govern, 10. 42. From *reiks*.

Reikista, *superl. adj.* most powerful; hence as *s.* a prince, 3. 22.

Reiks, *adj.* powerful. A. S. *rice*.

Reiran, *wk. v.* to tremble, 5. 33.

Reiro, *wk. s. f.* a trembling, 16. 8.

Reisan*, *str. v.* to rise; see *ur-reisan*.

Rign, *str. s. n.* rain. E. *rain*.

Rignjan, *v.* to rain.

Rikan, *str. v.* (rak, rekum, rikans), to collect.

Rikwis, **Rikwiz**, *str. s. n.* darkness, 15. 33. Perhaps allied to E. *reek*.

Rikwizjan, *wk. v.* to become dark, to be darkened, 13. 24.

Rimis, *str. s. n.* rest, quietness.

Rinnan, *str. v.* (*pt. t.* rann, *pl.* runnum, *pp.* runnans), to run, 5. 6;—samath rinnan, to run together, 9. 25. E. *run*.

Riurs, *adj.* mortal, temporal.

Rodjan, *wk. v.* to speak, 1. 34. See **Redan**.

Rohsns, *str. s. f.* a hall, 14. 66.

Rums, *str. s. m.* room, place. E. *room*.

Rums, *adj.* roomy, broad.

- Runa, *str. s. f.* a rune, a mystery, 4. 11. E. *rune*.
- Runs, *str. s. m.* a running, an issue, 5. 25. From *rinnan*.
- S.
- Sa, *pron.* he, the one, 1. 7; *def. art.* the, 1. 11; 2. 4; *fem.* so, 1. 27. A. S. *se*.
- Sabbato, *s. m. indecl.* the Sabbath, 2. 27, 28; *sabbato-dags*, the Sabbath-day, 1. 21.
- Sabbatus, *str. s. m. (gen. pl. sab-*
bate, -o; dat. -um, -ini), the Sabbath, 2. 24; 3. 4; 16. 1.
- Sada, *pl. n. of Saths*, q. v.
- Saei, *pron. (put for sa ei)*, who, *lit.* he who, 1. 2.
- Saggkwjan, *wk. v.* to make to sink.
- Sah (*for sa-uh; fem. soh, neut. that-*
uh), and this, this, that. See **Sa**.
- Sa-hwazuh, *pron.* each one, every one; sa-hwazuh saei, whosoever, 9. 37. From *sa. hwas*, and *uh*.
- Sai, *adv.* see! lo! behold! 1. 2, 12; 2. 24.
- Saian, Saijan, *str. v. (pt. t. saiso, pp. saians)*, to sow, 4. 3, 4, 14. E. *sow*.
- Saihs, *num.* six, 9. 2. E. *six*.
- Saihsta, *adj. (fem. saihsto)*, the sixth, 15. 33.
- Saihwan, *str. v. (sahw, sehwm, saihwans)*, to see, 1. 44; 5. 6; *s. faura*, to beware of, 12. 38. E. *see*.
- Sail*, a cord, rope. A. S. *sál*.
- Sainjan, *wk. v.* to tarry. Cf. A. S. *sæne*, slow.
- Sair, *str. s. n.* sorrow, travail. A. S. *sûr*, E. *sore*.
- Saiwala, *str. s. f.* the soul, the life, 3. 4. E. *soul*.
- Saiws, *str. s. m.* sea, lake. E. *sea*.
- Sakan, *str. v. (sok, sakans)*, to rebuke, 10. 13. A. S. *sacan*.
- Sakjo, *wk. s. f.* strife. A. S. *sacu*, E. *sake*.
- Sakuls, *adj.* quarrelsome.
- Salbon, *wk. v.* to anoint, 14. 8. Cf. E. *salve*.
- Saldra, *str. s. f.* jesting.
- Salithwa, *str. s. f. (only in pl. salithwos)*, a mansion; guest-chamber, 14. 14. From *saljan*.
- Saljan, *wk. v.* to dwell, abide, remain, 6. 10.
- Saljan, *wk. v.* to bring an offering, to sacrifice, 14. 12. E. *sell*.
- Salt, *str. s. n.* salt, 9. 49, 50. E. *salt*.
- Saltan, *v.* to salt, 9. 49.
- Sama, Sa sama, *adj.* the same, 10. 10; *in comp.* together. E. *same*.
- Sama-leiko, *adv.* equally, likewise, 4. 16; 12. 21; 15. 31.
- Sama-leiks, *adj.* alike, agreeing together, 14. 56, 59. From *sama* and *leiks*.
- Samana, *adv.* together, in the same place, 12. 28. Cf. A. S. *æt-samne*, together.
- Samath, *adv.* to the same place, together; — *s. rinnan*, to run together, 9. 25. A. S. *samod*.
- Sanjan, *wk. v.* to please. Cf. E. *seem*.
- Sandjan, *wk. v.* to send, 9. 37. E. *send*.
- Sarwa, *n. pl.* arms, armour. A. S. *searu*.
- Sat, sat, 11. 2. See **Sitan**.
- Saths, *adj. (gen. sadis)*, full; *s. wairthau*, to be filled, to be full, 7. 27; 8. 8. E. *sad*.
- Satjan, *wk. v.* to set, place, put, 4. 21. E. *set*.
- Sauhts, *str. s. f.* sickness, disease, 1. 34. A. S. *suht*.
- Sauil, *str. s. n.* the sun, 1. 32; 13. 24. Cf. Lat. *sol*.
- Sauls, *str. s. f.* a pillar. A. S. *syll*.
- Saurga, *str. s. f.* sorrow, grief, care, 4. 19. E. *sorrow*.
- Sauths, *str. s. m.* a sacrifice, burnt-offering, 12. 33. Cf. E. *seethe*.

- Seins, *poss. pron.* his, theirs, their, 1. 5; 6. 21. A. S. *sin*.
- Seithu, *adv.* late. A. S. *sið*, *adv.*
- Sels, *adj.* good. A. S. *sél*.
- Setun, *sat*, 3. 32. See Sitan.
- Si, *pers. pron. f.* she, 6. 24; 7. 28. From *is*.
- Sibja, *str. s. f.* relationship.
- Sibun, *num.* seven, 8. 5; 12. 20; 16. 9. E. *seven*.
- Sidus, *str. s. m.* a custom, manner. A. S. *sidu*.
- Sifan, *wk. v.* to rejoice.
- Siggkwan, *str. v.* (*saggkw*, *suggkwans*), to sink. E. *sink*.
- Siggwan, *str. v.* (*saggw*, *suggwum*, *suggwans*), to sing. E. *sing*.
- Sigis, *str. s. n.* victory. A. S. *sige*.
- Sigljo, *wk. s. n.* seal. Lat. *sigillum*.
- Sijai, may be, 1. 27; sijau, I may be, 9. 19; sijuth, ye are, 4. 40; 7. 18. See Wisan. A. S. *sý*.
- Sik, *acc. of reflex. pron.* self, himself, herself, itself, 1. 15; 3. 20.
- Silba, *pron.* self, 1. 44; *fem.* silbo, 4. 28. E. *self*.
- Silda-leikjan, *wk. v.* to wonder, 1. 27; 5. 20.
- Silda-leiks, *adj.* wonderful, 12. 11. Cf. E. *seld-om*.
- Silubr, *str. s. n.* silver, money. E. *silver*.
- Simle, *adv.* once, at one time. A. S. *simle*.
- Sinap, *str. s. n.* mustard, 4. 31. Gk. *σίβαντι*.
- Sind, they are, 4. 15. See Wisan. A. S. *sind*.
- Sineigs, *adj.* old. Cf. E. *sene-schal*; Lat. *sen-ex*.
- Sinista, *sup. adj.* the eldest, an elder, 7. 3; 8. 31. *As if from sins**.
- Sintaino, *adv.* ever, always, continually, 5. 5; 14. 7.
- Sinteins, *adj.* daily.
- Sinthas, *str. s. m.* a journey; hence a time; *in the phrases* ainamma sintha, once; twaim sintham, twice, etc.; also antharamma sintha, a second time, 14. 72. A. S. *sið*.
- Siponeis, *str. s. m.* a pupil, disciple, 2. 15.
- Sis, *dat. of reflex. pron.* to himself, to themselves, 2. 6; 3. 14; with *sis*, among themselves, 1. 27.
- Sitan, *str. v.* (*sat*, *setum*, *sitans*), to sit, 2. 6; *pt. s.* *sat*, 11. 2; *pt. pl.* *setun*, 3. 32. E. *sit*.
- Sitls, *str. s. m.* a settle, seat, 11. 15. E. *settle*.
- Siujan, *wk. v.* to sew, 2. 21. E. *sew*.
- Siukan, *str. v.* (*sauk*, *sukum*, *sukans*), to be sick, to be ill.
- Siuks, *adj.* sick, ill, diseased, 6. 5; — *siuks wisan*, to be sick, fall sick. E. *sick*.
- Siuns, *str. s. f.* sight.
- Skaban, *str. v.* (*skof*, *skobum*, *skabans*), to shave. E. *shave*.
- Skadus, *str. s. m.* a shade, shadow, 4. 32. E. *shade*.
- Skaftjan, *wk. v.* to shape.
- Skaidan, *str. v.* (*pt. t.* *skaiskaid*), to divide, sever, separate, put asunder, 10. 9. E. *shed*.
- Skal, shall, must, 8. 31. See Skulan. E. *shall*.
- Skalja, *str. s. f.* a scale, tile. E. *scale*.
- Skalks, *str. s. m.* a servant, 10. 44. E. *-schal* in *sene-schal*.
- Skaman, *wk. v. refl. with gen.* to be ashamed of, be ashamed, 8. 38. E. *shame*.
- Skanda, *str. s. f.* shame.
- Skapjan, *str. v.* (*skop*, *skopum*, *skapans*), to shape. E. *shape*.
- Skathis, *str. s. n.* scathe, wrong. E. *scathe*.
- Skathjan, *str. v.* (*skoth*, *skothum*, *skathans*), to do scathe to.
- Skathuls, *adj.* hurtful, harmful.
- Skattja, *wk. s. m.* a money-changer, 11. 15.

- Skatts**, *str. s. m.* money, 12. 15. A. S. *sceat*.
- Skauda-raips**, *str. s. m.* a shoe-latchet (lit. a shoe-rope), 1. 7.
- Skauns**, *adj.* beautiful. Cf. E. *sheen*.
- Skauts**, *str. s. m.* the hem of a garment, 6. 56. A. S. *scéat*.
- Skawjan**, *wk. v.* to look at, see. E. *show*.
- Skeinán**, *str. s.* (skain, skinum, skinans), to shine. E. *shine*.
- Sheers**, *adj.* sheer, clear, evident. E. *sheer*.
- Skewjan**, *wk. v.* to go along, 2. 23.
- Skildus**, *str. s. m.* a shield. E. *shield*.
- Skilja**, *wk. s. m.* a butcher.
- Skilliggs**, *str. s. m.* a shilling. E. *shilling*.
- Skip**, *str. s. n.* a ship, boat, 1. 19. E. *ship*.
- Skiuban**, *str. v.* (skauf, skubum, skubaus), to shove. E. *shove*.
- Skohs**, *str. s. m.* a shoe, sandal, 1. 7. E. *shoe*.
- Skreitan**, *str. v.* (skrait, skritum, skritans), to tear.
- Skuft**, *str. s. n.* the hair of the head.
- Skuggwa**, *wk. s. m.* a mirror.
- Skula**, *wk. s. m.* a debtor; liable to, in danger of, 3. 29; skula wisán, to be a debtor, to deserve, 14. 64. *From skulan*.
- Skulan**, *v. anom.* (*pres.* skal, *pt. t.* skulda, *pp.* skulds), to owe; *pt. s.* skal, must, 8. 31. A. S. *sculan*; whence E. *shall, should*.
- Skulds**, *adj.* owing; skulds wisán, to be lawful, 3. 5; ni skuld ist, is not lawful to do, 2. 24.
- Skura**, *str. s. f.* a shower; skura windis, a storm of wind, 4. 37. E. *shower*.
- Slahan**, *str. v.* (sloh, slahans), to strike, beat, hit, 15. 19;—lofam slahan, to strike with the palms of the hands, to buffet, 14. 65; *pt. s.* sloh, 14. 47. E. *slay*.
- Slahs**, *str. s. m.* (*pl.* slahéis), a stroke, stripe; a plague, 5. 29.
- Slaihts**, *adj.* smooth. E. *slight*.
- Slauhts**, *str. s. f.* slaughter. E. *slaught-er*.
- Slawan**, *wk. v.* to be silent, be still, 9. 34.
- Sleithis**, *adj.* perilous.
- Slepan**, *str. v.* (*pt. t.* saislep or saizlep, *pl.* saislepum, *pp.* slepans), to sleep, fall asleep, 4. 27. E. *sleep*.
- Sleps**, *str. s. m.* sleep.
- Slindan**, *str. s.* (sland, slundum, slundans), to gulp down.
- Sliupan**, *str. v.* (slaup, slupum, slupans), to slip into, creep. E. *slip*.
- Sloh**, he struck, 14. 47. See **Slahan**.
- Smairthr**, *str. s. n.* fatness.
- Smakka**, *wk. s. m.* a fig, 11. 13.
- Smakka-bagms**, *str. s. m.* a fig-tree, 11. 13, 20.
- Smals**, *adj.* small. E. *small*.
- Smarna**, *str. s. f.* dung.
- Smeitan**, *str. v.* (smait, smitum, smitans), to smear. E. *smite*.
- Smitha**, *wk. s. m.* a smith. E. *smith*.
- Smyrn**, *str. s. n.* myrrh;—mith smyrna, mingled with myrrh, 15. 23. Gk. *σμύρρον*.
- Snaga**, *wk. s. m.* a garment, 2. 21.
- Snaiws**, *str. s. m.* snow, 9. 3. E. *snow*.
- Snarpjan**, *wk. v.* to bite, nip.
- Sneithan**, *str. v.* (snaith, snithum, snithans), to cut. A. S. *sníðan*.
- Sniumjan**, *wk. v.* to hasten.
- Sniumundo**, *adv.* with haste, quickly, 6. 25; *compar.* sniumundos, with more haste. See above.
- Sniwan**, *str. v.* (snau, snewum, sniwans), to go, proceed, come. Cf. A. S. *snéome*, quickly.
- Snorjo**, *wk. s. f.* a basket.

- Snutrs**, *adj.* wise. A. S. *snotor*.
- So**, *fem. of Sa*, she, this, the, 1. 27, 31.
- Sokjan**, *wk. v.* to question with, dispute, 1. 27; 9. 10; to seek, desire, long for, 1. 37; 3. 32; 8. 11; samana sokjan, to talk together, discuss, 12. 28. E. *seek*.
- Sokun**, they rebuked, 10. 13. See **Sakan**.
- Spaikulatur**, *s.* a spy, 'executioner' (A.V.), 6. 27. Lat. *speculator*.
- Sparwa**, *wk. s. m.* a sparrow. E. *sparwa*.
- Spaurds**, *str. s. f.* a stadium, fur-long.
- Speds**, **Speids**, **Spids**, *adj.* late; *compar.* *spediza*, *superl.* *spedists*, *spedumists*, last, 12. 6, 22. Cf. G. *spät*.
- Spewan**, **Speiwan**, *str. v.* (*pt. t.* *spaiw*, *pl.* *spiwum*, *pp.* *spiwans*), to spit, 7. 33; 8. 23; 10. 34; 14. 65. E. *spew*.
- Spilda**, *str. s. f.* a writing-tablet.
- Spill**, *str. s. n.* a fable, tale. E. *spell*.
- Spillon**, *wk. v.* to tell a tale, narrate, 5. 16; 9. 9.
- Spinnan**, *str. v.* (*spann*, *spunnum*, *spunnans*), to spin. E. *spin*.
- Sprauto**, *adv.* quickly, soon, 9. 39.
- Spyreida**, *wk. s. m.* a large basket, 8. 8, 20. Gk. *στυρίς*.
- Stabs**, *str. s. m.* a letter. E. *staff*.
- Stadim**, *dat. pl. of Staths*, q. v.
- Stauga**, *str. s. f.* a path, way, 1. 3. E. *sty*.
- Stainahs**, *adj.* stony, 4. 5, 16.
- Stains**, *str. s. m.* a stone, rock, 5. 5; 12. 10; *stainam wairpan*, to stone, 12. 4. E. *stone*.
- Stairno**, *wk. s. f.* a star, 13. 25. E. *star*.
- Staks**, *str. s. m.* a mark, stigma.
- Stamms**, *adj.* stammering, with an impediment in the speech, 7. 32. Cf. E. *stammer*.
- Standan**, *str. v.* (*stoth*, *stothans*), to stand, stand firm, 11. 5. E. *stand*.
- Staths**, *str. s. m.* (*pl.* *stadeis*), a stead, a place, 1. 35; 15. 22; 16. 6; land, shore, 4. 1; *jainis stadis*, the other side (of the lake), 4. 35. E. *stead*.
- Staua**, *str. s. f.* judgment, 6. 11.
- Staua**, *wk. s. m.* a judge.
- Stautan**, *str. v.* (*staistant*, *stautans*), to strike, smite. Cf. E. *stutter*.
- Steigan**, *str. v.* (*staig*, *stigum*, *stigans*), to mount up, ascend. A. S. *stigan*.
- Stibna**, *str. s. f.* a voice, 1. 3. A. S. *stefn*.
- Stiggkwan**, *str. v.* to strike, smite, thrust. Cf. E. *stink*.
- Stikls**, *str. s. m.* a cup, 7. 4; 9. 41; 10. 38.
- Stiks**, *str. s. m.* a point, moment.
- Stilan**, *str. v.* (*stal*, *stelum*, *stulans*), to steal. E. *steal*.
- Stiur**, *str. s. m.* a calf. E. *steer*.
- Stiurjan**, *wk. v.* to steer, govern. E. *steer*.
- Stojan**, *wk. v.* to judge. From *staua*.
- Stols**, *str. s. m.* seat. E. *stool*.
- Straujan**, *wk. v.* to strew, straw, 11. 8; to prepare, 14. 15. E. *strew*.
- Striks**, *str. s. m.* a stroke, mark. Cf. E. *stroke*.
- Stubjus**, *str. s. m.* dust. Cf. G. *staub*.
- Suljo**, *str. s. f.* a sole of a shoe, sandal, 6. 9.
- Sums**, *adj.* (*f.* *suma*, *n.* *sumata*), some one, some, 2. 6; one, 14. 43; *sums—sumsuh*, the one—the other, 12. 5; *pl.* *sumai*, some, certain, 7. 1. E. *some*.
- Sundro**, *adv.* asunder, alone, privately, 4. 10; 7. 33. A. S. *sundor*.
- Sunja**, *str. s. f.* the sooth, the truth, 5. 33; *bi sunjai*, truly, verily, 12. 14, 32. Cf. E. *sooth*.
- Sunjeins**, *adj.* true, 12. 14.

- Sunna**, *wk. s. m.* the sun, 4. 6; 16. 2. *E. sun.* (Also found in the form *sunno*, *wk. s. f.*)
- Suns**, *adv.* soon, at once, immediately, 1. 9; 4. 5. *E. soon.*
- Suns-aiw**, *adv.* soon, immediately, straightway, 3. 6; 5. 29; 6. 25; 9. 15; 15. 1.
- Sunus**, *str. s. m.* a son, 1. 1; 2. 10. *E. son.*
- Supon**, *wk. v.* to season, 9. 50.
- Suthjon**, *wk. v.* to itch.
- Suts**, *adj.* sweet; hence patient, peaceable; *compar.* *sutiza*, more tolerable, 6. 11. *E. sweet.*
- Swa**, *conj.* so, just so, also, 2. 6; 4. 40. *E. so.*
- Swaei**, *conj.* so that, that, 1. 27; 2. 27. *For swa ei.*
- Swaihro**, *wk. s. f.* mother-in-law, 1. 30. *A. S. sweger*, fem. of *sweor*.
- Swaiban**, *str. v.* (*swarf*, *swaurbum*, *swaurbans*), to wipe.
- Swa-leiks**, *adj.* such, 4. 33; 6. 2; 7. 8; 9. 3. *E. such.*
- Swamms**, **Swams**, *str. s. m.* a sponge, 15. 36. *A. S. swamm.*
- Swaran**, *str. v.* (*swor*, *sworum*, *swarans*), to swear, 6. 23. *E. swear.*
- Sware**, **Swarei**, *adv.* without a cause, in vain, 7. 7.
- Swarts**, *adj.* black. *E. swart.*
- Swaswe**, *adv.* as, just as, as it were, in like manner as, 1. 22; so that, 4. 32. *From swa and swe.*
- Swe**, *adv.* as, just as, 1. 2, 10; 4. 27.
- Swegnjan**, *wk. v.* to rejoice, triumph.
- Sweiban**, *str. v.* (*pt. t. swaif*), to cease.
- Swein**, *str. s. n.* a swine, pig, 5. 11. *E. wine.*
- Sweran**, *wk. v.* to honour, esteem, glorify, 7. 6, 10. *From swers.*
- Swers**, *adj.* heavy, grave, honoured. *A. S. swár*, *G. schwer.*
- Swes**, *adj.* one's own, 15. 20. *A. S. swés.*
- Swe-thauh**, *conj.* although, however, but, 9. 12.
- Swibls**, *str. s. m.* brimstone. *A. S. swefel.*
- Swigljon**, *wk. v.* to pipe.
- Swikns**, *adj.* pure, innocent.
- Swi-kunthaba**, *adv.* openly, manifestly, 8. 32.
- Swi-kunths**, *adj.* manifest, evident, spread abroad, 6. 14; *swikunths wairthan*, to come abroad, 4. 22. *From swe and kunnan.*
- Swiltan**, *str. v.* (*swalt*, *swultum*, *swultans*), to die. *A. S. sweltan.*
- Swinths**, *adj.* strong, healthy, whole, 2. 17; 3. 27; *comp.* *swinthoza*, mightier, 1. 7. *A. S. swið.*
- Swistar**, *str. s. f.* a sister, 3. 32; 6. 3; 10. 30. *E. sister.*
- Swogatjan**, *wk. v.* to sigh, groan.
- Swor**, he swore, 6. 23. See **Swaran**.
- Synagoga-faths**, *str. s. m.* the ruler of a synagogue, 5. 22.
- Synagoge**, *s. f.* a synagogue, 1. 21; 6. 2. *Gk. συναγωγη.*

Ta-, Te-.

- Tagl**, *str. s. n.* hair, 1. 6. *E. tail.*
- Tagr**, *str. s. n.* a tear, 9. 24. *E. tear.*
- Tahjan**, *wk. v.* to tear, rend, 1. 26; 9. 20.
- Taihswa**, *wk. s. f.* the right hand, 16. 5.
- Taihsws**, *adj.* the right, on the right hand, 14. 47; *fem.* *taihswo*, the right hand, 10. 37. *Cf. Lat. dex-ter.*
- Taihun**, *num.* ten, 10. 41. *E. ten.*
- Taihun-taihund**, a hundred.
- Tainknjan**, *wk. v.* to betoken, point out, shew, 14. 15. See below.
- Taikns**, *str. s. f.* a token, sign, wonder, miracle, 8. 11; 13. 22. *E. token.*
- Tainjo**, *wk. s. f.* a basket of twigs, a light basket, 8. 19. *From tains.*

- Tains**, *str. s. m.* a twig. A.S. *tán*.
Tairan, *str. v.* (tar, terum, taurus), to tear. E. *tear*.
Talzjan, *wk. v.* to teach, instruct.
Tamjan, *wk. v.* to tame. E. *tame*.
Tandjan, *wk. v.* to kindle. Cf. E. *tinder*.
Tarnjan, *wk. v.* to hide. Cf. E. *tarn-ish*.
Tau, *str. s. n.* a work, deed.
Taujan, *wk. v.* to do, make, 2. 24; *pt. t.* tawida, did, 3. 8. E. *taw*, to dress leather.
Tekan, **Teikan**, *str. v.* (taitok, tekans), to touch, 5. 30. E. *take*.
Tewa, *str. s. f.* order, arrangement.

TH.

- Thadei**, *adv.* where, wheresoever, whither, 6. 55; 14. 14; thishwaduh thadei, whithersoever, 6. 56.
Thagkjan, **thagkjan**, *wk. v.* (thata, thahts), to thiuk, consider, reason, 2. 6; 8. 16. E. *think*.
Thagks, *str. s. m.* thank. E. *thank*.
Thahan, *wk. v.* to be silent, be still, hold one's peace, 1. 25; 3. 4; 14. 61. Cf. Lat. *tacere*.
Thaho, *wk. s. f.* clay. A.S. *þó*.
Thai, the; *pl. nom. masc. of art.* sa, so, thata, 1. 22, 36; *dat.* thaim, 1. 27. E. *they*, *dat. them*.
Thaih, whoever, *put for* thai uh, 3. 11.
Thairh, *prep.* by, *title*; through, by means of, 2. 23; 6. 2. E. *through*.
Thairh-bairan, *str. v.* to carry through, 11. 16.
Thairh-gaggan, *anom. v.* to go through, come through, 2. 23.
Thairko, *wk. s. n.* a hole through anything, the eye of a needle, 10. 25.
Thairsan, *str. v.* (thars, thaursum, thaursans), to dry up, thirst. E. *thirst-t*.
Thamma, to the, from the, *dat. s. m. and n. of the art.* sa, so, thata, 1. 10, 20. A.S. *dám*.
Thammei, whom, which, *dat. s. of* sa-ei, 2. 4. *Put for* thamma ei.
Than, *adv.* then, thereupon, 1. 28; 2. 20; but, and, however, 1. 6; 4. 5. E. *then*.
Thana, the; *acc. s. m. of* sa, 1. 19. A.S. *ðone*.
Thana-mais, *adv.* more, still, further, 5. 35; 14. 63.
Thana-seiths, *adv.* more, longer; ni thana-seiths, no longer, 9. 8; 10. 8; 11. 14.
Thannu, *conj.* therefore, then, 4. 41; for, 14. 6.
Thans, the, those, them; *acc. m. pl. of* sa, 1. 19.
Thanuh, *conj.* then, 4. 29; 10. 13; therefore, 12. 6.
Thanzei, *rel. pron.* whom, which, *acc. pl. m. of* sa-ei, 2. 26; whomsoever, 3. 15. *For* thans ei.
Thar, *adv.* there, 6. 10. E. *there*.
Tharba, *wk. s. m.* a beggar, poor man, 10. 21.
Tharba, *str. s. f.* want, need.
Tharbs, *adj.* needy, in want. See **Thaurban**.
Tharei, *adv.* where, 2. 4. *For* thar ei.
Tharuh, *adv.* there; but, 10. 20; and, 16. 6. *For* thar uh.
Thata, (*neut. of* sa), the, that, this, 1. 15. E. *that*.
Thatainei, **Thataine**, *adv.* only, 5. 36. *From* thata and ains.
Thatei, *rel. pron. neut. that. Neut. of* sa-ei; *put for* thata ei.
Thatei, *conj.* because, if, that, 1. 37; 2. 8; afar thatei, after that, 1. 14. See above.
Thathroh, **Thathro**, *adv.* thence; afterward, after that, thenceforth, 4. 17; afterwards, 4. 28.
That-ist, *for* thata ist, that is, 7. 2.
Thau, *conj.* than, 2. 9; 9. 43.
Thaurban, *str. v.* (*pt. t.* as *pres.* tharf, *pl.* thaurbum, *pt. t.* thaurfta), to need, want, lack, 2. 17; *pt. s.* thaurfta, had need, 2. 25.

- Thaurfts**, *str. s. f.* need; *adj.* needy.
- Thaurneins**, *adj.* thorny, made of thorns, 15. 17.
- Thaurus**, *str. s. m.* a thorn, 4. 7. E. *thorn*.
- Thaurp**, *str. s. n.* a field. E. *thorp*.
- Thaursjan**, *impers. v.* to thirst.
- Thaurstei**, *wk. s. f.* thirst. E. *thirst*.
- Thaursus**, *adj.* dry, withered, parched up, 11. 20. From *thairsan*.
- The**, *instrumental case of sa*, so, thata, that, 2. 15. Hence *bi-the*, *du-the*, *jath-the*, *the-ei*.
- The-ei**, *conj.* that.
- Thei**, *conj.* that, 6. 10; 9. 18.
- Theihan**, *str. v.* (*thaih*, *thaihan*), to thrive. M. E. *thee*, to thrive.
- Theih**, *str. s. n.* time, season.
- Theihwo**, *wk. s. f.* thunder, 3. 17.
- Theins**, *poss. pron.* thy, 1. 2; 2. 5; 5. 9. E. *thine*, *thy*.
- Thewis**, *str. s. n.* a slave, servant. A. S. *þéow*. See **Thius**.
- This**, of the; *m. and n. sing. of sa*, so, thata, 1. 16.
- This-hwaduh**, *adv.* wheresoever, 6. 10, 56.
- This-hwah**, *pron.* whatsoever, whatever, 6. 23; 7. 11. See **This-hwazuh**.
- This-hwaruh**, *adv.* wheresoever, 9. 18; 14. 9. From *this*, *hwar*, and *uh*.
- Thishwazuh**, *pron.* whoever, (*followed by ei*) 11. 23; *gen.* *thishwizuh* *thei*, 6. 22; *neut. acc.* *thishwah*, *thishwah* *thei*, whatever, 6. 23; 11. 23. From *this*, *hwas*, and *uh*.
- Thiubi**, *str. s. n.* a theft, 7. 22.
- Thiubs**, *str. s. m.* a thief. E. *thief*.
- Thiuda**, *str. s. f.* a people, a nation; *in pl.* the Gentiles, nations, 10. 42; 11. 17. A. S. *þéod*.
- Thiudan-gardi**, *str. s. f.* a kingdom, 1. 14; 3. 24.
- Thiudans**, *str. s. m.* a king, 6. 14. A. S. *þéoden*.
- Thiudinassus**, *str. s. m.* kingdom, 9. 1.
- Thiujo**, *acc. of thiwi*, a maid-servant, 14. 66.
- Thius**, *str. s. m.* a servant. A. S. *þéow*. See **Thewis**.
- Thiuth**, *str. s. n.* good;—*thiuth taujan*, to do good, 3. 4.
- Thiutheigs**, *adj.* good, 10. 17; blessed, 14. 61.
- Thiuthjan**, *wk. v. with dat. and acc. to bless*, 10. 16; 11. 9.
- Thiwi**, *str. s. f.* (*gen.* *thiujos*), a maid-servant, handmaid, 14. 66. A. S. *þéowe*.
- Thizai**, *pron. (dat. of fem. so)*, the, 1. 13; at the, 1. 22; in the, 1. 23; with the, 7. 13.
- Thize**, of the, of them, *g. pl. m. of sa*, 2. 6.
- Thizei**, of whom, whose; *gen. of saei*, 1. 7. Put for *this ei*.
- Thizozei**, of her who, whose, *gen. s. f. of sa-ei*, 7. 25. Put for *thizos ei*.
- Thlaihan***, *v.* to cherish, fondle.
- Thlakwus**, *adj.* flaccid, tender, 13. 28. Cf. Lat. *flaccus*.
- Thlauhs**, *str. s. m.* flight, 13. 18.
- Thliuhan**, *str. v.* (*thlahu*, *thlahuans*), to flee.
- Tho**, her, it, this, the, that, *acc. f. s. and acc. n. pl. of sa*, 1. 18, 31; 4. 30. A. S. *þá*.
- Thoei**, her who, that which, whom, which; *acc. f. s. and acc. n. pl. of sa-ei*, 7. 13. Put for *tho ei*.
- Thos**, them, the; *acc. f. pl. of sa*, 1. 34.
- Thrafstjan**, *wk. v.* to console, comfort; *refl.* to take courage, be of good cheer, 10. 49.
- Thragjan**, *wk. v.* to run, 15. 36. Cf. A. S. *þrag*, *þrah*, a running, course.
- Thramstei**, *wk. s. f.* a locust, 1. 6.
- Threihan**, *str. v.* (*thraih*, *thraihum*, *thraihans*), to throng, crowd round, press upon, 3. 9; 5. 24.

- Threis**, *num.* (*neut.* thrija, *gen.* thrije, *dat.* thrim, *acc.* thrius), three, 8. 2, 31. E. *three*.
- Thridja**, *adj.* the third, 9. 31; 12. 21; *fem.* thridjo, 15. 25. E. *third*.
- Thrins**; see **Threis**.
- Thriskan**, *str. v.* (thrask, thruskum, thruskans), to thresh, thrash. E. *thresh*.
- Thriutan**, *str. v.* (thraut, thrutum, thrutaus), to urge, threaten, vex. E. *threat-en*.
- Throthjan**, *wk. v.* to exercise.
- Thru's-fill**, *str. s. n.* leprosy, 1. 42; thr. habands, a leper, 1. 40. *From* thriutan *and* fill.
- Thu**, *pers. pron.* thou, 1. 11; *gen.* theina, *dat.* thus, 1. 2; *acc.* thuk, 1. 24; 4. 38; 8. 29. E. *thou*.
- Thuggkjan**, **Thugkjan**, *wk. v.* to seem, 10. 42; 14. 64. Cf. E. *me-thinks*.
- Thuhtus**, *str. s. m.* thought, wisdom.
- Thuk**; see **Thu**.
- Thulan**, *wk. v.* to tolerate, suffer, put up with, endure, 9. 19. A. S. *Jolian*.
- Thus**; see **Thu**.
- Thusei**, *pron.* (*put for* thus ei), i. e. thee in whom, 1. 11.
- Thusundi**, *num.* a thousand, 5. 13; 8. 9. E. *thousand*.
- Thusundi-faths**, *str. s. m.* a leader of a thousand men, 6. 21.
- Thut-haurn**, *str. s. n.* a horn, trumpet.
- Thwahan**, *str. v.* (*pt. t.* thwoh, *pp.* thwahans), to wash, 7. 3. A. S. *Jwéan*.
- Thwairhs**, *adj.* angry. A. S. *Jweork*.
- Thwastjan**, *wk. v.* to make safe, secure.
- Ti-Tw.**
- Tigus**, *num.* ten, 1. 13. *Hence* fidwor tigus, forty. E. *-ty* in *twen-ty*, &c.
- Tils**, *adj.* suitable, fit. A. S. *til*.
- Timrja**, *wk. s. m.* a builder, carpenter, 6. 2; 12. 10.
- Timrjan**, *wk. v.* to build. Cf. E. *timber*.
- Tiuhan**, *str. v.* (tauh, tauhum, tauhans), to tow, tug, pull; *hence* to lead, to guide, to lead away, 14. 44. Cf. E. *tow*.
- Trauan**, *wk. v.* to trow, be persuaded. E. *trow*.
- Trausti**, *str. s. n.* a covenant.
- Triggws**, *adj.* true, faithful.
- Trimpan**, *str. v.* (*pt. t.* tramp), to tread.
- Triu**, *str. s. n.* (*gen.* triwis), a tree; *hence* a piece of wood, a staff, 14. 43, 48. E. *tree*.
- Trudan**, *v.* to tread. E. *tread*.
- Tuggl**, *wk. s. n.* a star.
- Tuggo**, *wk. s. f.* a tongue, 7. 33. E. *tongue*.
- Tulgas**, *adj.* steadfast, sure.
- Tundnan**, *wk. v.* to burn, be on fire. See **Tandjan**.
- Tunthus**, *str. s. m.* a tooth, 9. 18. E. *tooth*.
- Tuz-werjan**, *wk. v.* to doubt, 11. 23. *From* tus (*a derivative of* twai) *and* werjan.
- Twai**, *num.* (*fem.* twos, *neut.* twa; *gen.* twaddje, *dat.* twaim, *acc.* twans, twos, twa), two, 5. 13; 9. 43, 47. E. *two*.
- Twalib**, **Twalif**, *num.* twelve, 3. 14; 7. 31; *dat.* twalibim, 4. 10. E. *twelve*.
- Tweifls**, *str. s. m.* doubt. Cf. G. *zweifel*.
- Tweihnai**, *pl. adj.* two, 7. 31. See **Mith**. *From* twai. Cf. E. *twain*.
- Twos**, two, 5. 13. See **Twai**.
- U.**
- Ubilaba**, *adv.* evilly, ill, 2. 17.
- Ubil-haban**, *wk. v.* to be ill; *from* ubils, evil, *and* haban, to have, 1. 32.
- Ubil-kwithan**, *str. v.* to speak evil of, curse, 7. 10. See **Ubils**.

- Ubils**, *adj.* evil, ill, bad, useless, 7. 23; ubil haban, to be ill, 6. 55; ubil kwithan, to speak evil against, to curse, 7. 10; ubil-waurdjan, to speak evil of, 9. 39. A.S. *yfel*, E. *evil*.
- Ubil-waurdjan**, *wk. v.* to speak evil of, 9. 39. *From* waurd.
- Ubizwa**, *str. s. f.* a porch. E. *eaves*.
- Uf**, *prep. with dat. and acc.* under, beneath, in the time of, 2. 26. *Occurs as a prefix in numerous compounds.*
- Ufar**, *prep. with dat. and acc.* over, beyond. E. *over*.
- Ufarassus**, *str. s. m.* overflow, abundance, superfluity; ufarassau sildaleikidedun, greatly wondered, were beyond measure astonished, 7. 36.
- Ufar-gudja**, *wk. s. m.* a chief-priest, 10. 33.
- Ufar-meleins**, *str. s. f.* superscription, 12. 16.
- Ufar-meli**, *str. s. n.* superscription, 15. 26.
- Ufar-meljan**, *wk. v.* to write over, 15. 26.
- Ufar-munnon**, *wk. v.* to forget, 8. 14.
- Ufar-skadwjan**, *wk. v.* to overshadow, 9. 7.
- Ufar-steigan**, *str. v.* (staig, stigum, stigans), to mount up, grow up, 4. 7.
- Uf-brikan**, *str. v.* (brak, brekum, brukans), to reject, 6. 26; to despise.
- Uf-brinnan**, *str. v. neut.* (brann, brunnum, brunrans), to be burnt up, be scorched, 4. 6.
- Uf-hausjan**, *wk. v.* lit. to hear under, to obey, submit to, 1. 27; 4. 41.
- Uf-hropjan**, *wk. v.* to cry out, 1. 23.
- Uf-kunnan**, *wk. v.* to know, perceive, recognise, 2. 8; *pt. s.* uf-kuntha, knew, felt, 5. 29.
- Uf-ligan**, *str. v.* (lag, legum, ligans), to lie under; hence to faint, 8. 3.
- Uf-rakjan**, *wk. v.* to stretch out, 1. 41; 3. 5.
- Uf-swogjan**, *wk. v.* to sigh deeply, 8. 12.
- Ufta**, *adv.* oft, often, 5. 4. E. *oft*.
- Uggkis, Ugkis**, *dual. dat.* for us two, 10. 35, 37. A.S. *unc*, we two.
- Uh**, *conj.* but, and; *an enclitic particle like the Latin que; it takes the form uth before th, ul before l, uk before k; also a demonstrative particle, like Latin -ce, as in sah, put for sa-uh; also, an indefinite particle, as in hwazuh, put for hwas uh. Hence swah=swa uh, &c.*
- Uhtedun**, *for* Ohtedun, feared, 11. 32. See Ogan.
- Uhteigs**, *adj.* at leisure for.
- Uhtwo**, *wk. s. f.* early morn, 1. 35. Cf. A.S. *uhte*.
- Ulbandus**, *str. s.* a camel, 1. 6; 10. 25. A.S. *olfend*. Gk. *ἐλέφας*.
- Un-**, *negative prefix.* E. *un-*.
- Und**, *prep. with dat. but more often with acc.* unto, until, as far as, up to, 6. 23; 15. 33; und hwa, how long, 9. 19; und thatei, while, 2. 19. E. *un-* in *un-til, un-to*.
- Undar**, *prep. with acc.* under, 4. 21. E. *under*.
- Undaro**, *prep. with dat.* under, 6. 11; 7. 28.
- Undaurni-mats**, *str. s. m.* morning meal. Cf. E. *undern*.
- Und-greipan**, *str. v.* to grip, to lay hold of, 1. 31; 12. 8; 15. 21; *pt. pl.* undgripun, 14. 46.
- Un-galaubeins**, *str. s. f.* unbelief, 6. 6; 9. 24.
- Un-galaubjands**, *pres. pt. as from un- and galaubjan*, unbelieving, 9. 19.
- Un-handuwaurhts**, *adj.* not hand-

- wrought, not made with hands, 14. 58.
- Un-hrains**, *adj.* unclean, 1. 23.
- Un-hultho**, *wk. s. f.* (or unhultha), an evil spirit, unclean spirit, devil, 1. 32. 34.
- Un-hwapnands**, *pres. pt. as from* un- and hwapnan, unquenchable, that is not quenched, 9. 43.
- Un-karja**, *adj.* careless, neglectful, 4. 15. *From* kara.
- Un-leds**, *adj.* poor, 14. 5.
- Un-mahteigs**, *adj.* un-mighty, weak; impossible, 10. 27.
- Un-rodjands**, *pres. pt. as from* un and rodjan, not speaking, speechless, dumb, 7. 37; 9. 17, 25.
- Uns**, *pron.* us; *from* ik, 1. 24. E. *us*.
- Un-saltans**, *pp. as from* un- and saltan, unsalted, 9. 50.
- Unsar**, *pron. possess.* our, ours, 1. 3; 12. 7. E. *our*.
- Un-selei**, *wk. s. f.* wickedness, evil, injustice, unrighteousness, 7. 22.
- Un-sels**, *adj.* evil, wicked, unholy, 7. 22.
- Un-sibis**, *adj.* lawless, impious, a transgressor, 15. 28.
- Unsis**, *pron.* us, 5. 12. *From* ik.
- Un-swars**, *adj.* without honour, 6. 4.
- Unte**, *conj.* for, because, 1. 22; since, because that, 1. 34. *From* und.
- Un-thiuth**, *str. s. n.* evil; unthiuth taujan, to do evil, 3. 4.
- Un-thwahans**, *pp. as if from* un- and thwahan, unwashed, 7. 2.
- Un-werjan**, *wk. v.* to be unable to endure, to be displeased, 10. 14, 41.
- Un-witi**, *str. s. n.* foolishness, ignorance, 7. 22.
- Un-wits**, *adj.* without understanding, foolish, 7. 18.
- Ur-raisan**, *wk. v.* to raise up, 1. 31; to rouse up, wake, 4. 38. (*Ur- = us*.)
- Ur-reisan**, *str. v.* (rais, risum, risans), to arise, 2. 9; 4. 39; *pt. s.* urrais, 2. 12; 5. 42. (*Ur- = us*.)
- Ur-rinnan**, *str. v.* to go out, come out, come forth, 4. 3; to rise (of the sun), 4. 6; to spring up, 4. 5; *pt. pl.* urrunnun, 8. 11. (*Ur- = us*.)
- Ur-runs**, *str. s. m.* a running out, departure; the draught, 7. 19. (*Ur- = us*.)
- Us**, *prep. with dat.* out, out of, forth, from, 1. 11; 3. 7; 7. 15. *It changes into ur before r; and into uz in uz-u and uz-uh*, 11. 30; also in uz-on, q. v. A. S. *á-*, G. *er-*, prefix; E. *a-*, prefix, in *a-rise*.
- Us-agjan**, *wk. v.* to frighten utterly; *pp.* usagiths, sore afraid, 9. 6.
- Us-anan**, *str. v.* to breathe out, expire; *pt. s.* uzon, 15. 37, 39.
- Us-bairan**, *str. v.* to bear out, carry out; to bear, to bring forth; to answer. 11. 14.
- Us-bauhtedun**, they bought, 16. 1. See **Us-bugjan**.
- Us-bliggwan**, *str. v.* to beat exceedingly, scourge; *pt. pl.* usbliggwun, 12. 3.
- Us-bugjan**, *wk. v.* to buy out, buy, 15. 46; 16. 1.
- Us-dreiban**, *str. v.* to drive out, send away, 5. 10; *pt. pl.* usdriban, 6. 13; *pt. pl. subj.* usdreibeina, *put for* usdribeina, 9. 18.
- Us-filh**, *str. s. n.* a hiding altogether, a burial, 14. 8.
- Us-flmei**, *wk. s. f.* amazement, 16. 8.
- Us-films**, *adj.* amazed, astonished, 1. 22.
- Us-fullnan**, *wk. v.* to become full, to be filled, to be fulfilled, 1. 15.
- Us-gaggan**, *anom. v.* (usiddja, usiddjedum, usgaggans), to go out, come out, go forth, go up, 1. 5, 10, 26.
- Us-gaisjan**, *wk. v.* to make aghast; hence *pass.* to be beside oneself, 3. 21. Cf. E. *aghast*.

- Us-geisnan**, *wk. v.* to be aghast, be amazed, 2. 12; 5. 42; 10. 26.
- Us-giban**, *str. v.* to give away, give, restore, pay, 12. 17.
- Us-graban**, *str. v.* (grof, grobum, grabans), to dig out, 12. 1; to break through, 2. 4.
- Us-gutnan**, *wk. v.* to be poured out, to gush out, 2. 22.
- Us-hafjan**, *str. v.* to heave up, lift, take up, 2. 12; 11. 23.
- Us-hlaupan**, *str. v.* (hlaihlaup), to leap up, rise quickly, 10. 50.
- Us-hramjan**, *wk. v.* to crucify, 15. 13.
- Us-hrisjan**, *wk. v.* to shake out, shake off, 6. 11.
- Us-iddja**, is gone out, 7. 29; went out, 1. 26; *pl.* usiddjedun, 1. 5. See **Us-gaggan**.
- Us-keinan**, *wk. v.* to spring up, grow up; to produce, put forth, 13. 28.
- Us-kiusan**, *str. v.* (kaus, kusum, kusans), to choose out; to reject, 8. 31.
- Us-kwiman**, *str. v.* to kill, destroy, 3. 6; 6. 19; 8. 31; *pt. pl.* uskwemun, 12. 8.
- Us-kwistjan**, *wk. v.* to destroy, kill, 3. 4; 9. 22; 12. 9.
- Us-kwithan**, *str. v.* to proclaim, blaze abroad, 1. 45.
- Us-lagjan**, *wk. v.* to lay on, lay upon, 14. 46.
- Us-laubjan**, *wk. v.* to permit, suffer, 5. 13.
- Us-leithan**, *str. v.* (laith, lithans), to come out, go out, 4. 35; 5. 21; *pt. s.* uslaith, went away, 8. 13.
- Us-litha**, *wk. s. m.* one who has useless limbs, a paralytic person, 2. 3. *From* lithus.
- Us-lukan**, *str. v.* (lauk, lukum, lukans), to unlock, open; to un-sheath (a sword), 14. 47.
- Us-luknan**, *wk. v.* to become unlocked, to be opened, to open, 1. 10; 7. 34.
- Us-niman**, *str. v.* to take away, 4. 15; 6. 29; to take down, 15. 46; *pt. pl.* usnemun, took away, 8. 8.
- Us-saihwan**, *str. v.* to look up, 7. 34; to regain one's sight, 8. 25; 10. 51; to look on, 3. 5. See **Saihwan**.
- Us-sandjan**, *wk. v.* to send out, send forth, send away, 1. 43.
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- Writhus, *str. s. f.* a herd, flock. Cf. A. S. *wrida*, a ring.
- Writs, *str. s. m.* the stroke of a pen. A. S. *writ*, writing.
- Wrohjan, *wk. v.* to accuse, 3. 2; 15. 3.
- Wrohs, *str. s. f.* accusation. A. S. *wróht*.
- Wulan, *str. v.* to boil, be fervent. E. *well*.
- Wulfla, *proper name*, lit. 'little wolf'; usually written in the Graecised form Ulphilas.

- Wulfs**, *str. s. m.* a wolf. E. *wolf*.
Wulla, *str. s. f.* wool. E. *wool*.
Wullareis, *str. s. m.* one who whitens wool, a fuller, 9. 3.
Wulthus, *str. s. m.* glory, 8. 38; 10. 37. A.S. *wuldor*.
Wulwa, *str. s. f.* robbery. From *wilwan*.
Wunds, *adj.* wounded; *haubith wundan briggan*, to wound in the head (lit. make one wounded in the head), 12. 4. Cf. E. *wound*.
Wundufni, *str. s. f.* a wound, a plague, 3. 10.
Wunns, *str. s. f.* affliction, suffering.

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